

THE
Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 859.]

LONDON: WEDNESDAY, APRIL 16, 1862.

PRICE { UNSTAMPED .. 5s.
STAMPED 6s.

BICENTENARY LECTURE.

The SECOND LECTURE of the COURSE announced by the Central United Bartholomew Committee will be delivered at WILLIS'S-ROOMS, KING-STREET, ST. JAMES'S, on TUESDAY, April 22nd, by the Rev. A. M'LAREN, B.A. Subject: "Fidelity to Conscience."

Chairman:—CHARLES GILPIN, Esq., M.P.

The Chair will be taken at Seven o'clock.

Tickets of Admission (Free), will be forwarded on application at the Office of the Committee, 10, Broad-street-buildings, and may also be had at Willis's-Rooms; at Messrs. Nisbet and Co.'s, 21, Berners-street; at Messrs. Mead and Powell's, Cheapside; at Mr. W. Freeman's, 102, Fleet-street; at Mr. Elliot Stock's, Paternoster-row; at Mr. Gooch's, 55, King William-street; and at the doors on the evening of the Lecture.

Tickets for Reserved Seats, Five Shillings each, may also be obtained at the same place.

SAMUEL COX, Secretary.

10, Broad-street-buildings.

CENTRAL UNITED BARTHOLOMEW COMMITTEE OF EVANGELICAL NONCONFORMISTS.

The Committee sit at No. 10, Broad-street-buildings, London, where attendance is given daily. They invite communications from those who wish to co-operate in the commemoration of the fidelity of the Two Thousand Clergymen who were Ejected from the Pulpits of the Church of England in A.D. 1662.

The COURSE of LECTURES now being given at WILLIS'S ROOMS will be published immediately after delivery. The First Lecture, by the Rev. Dr. M'Urie, on "The Story of the Ejection," is already issued.

The Committee beg to announce that they have a Series of Eleven Historical Tracts in preparation, the first of which will be published in the course of the week; and that they have now in the press a volume containing all the Public Documents—from the Declaration of Breda to the Act of Toleration—which relate to the Settlement of the Church of England by the Act of Uniformity in 1662. This volume they hope to issue on the 1st of next month.

The following Tracts may now be had:—
1. Objects and Plans of the Central United Bartholomew Committee. Price 8s. per 100.

2. A Summary of the Public Proceedings which issued in the Act of Uniformity. 32 pp. Price 2d. each.

The Committee earnestly solicit Contributions towards defraying the expenses connected with the delivery of the Lectures and the publication of the Volume and Tracts.

CHAIRMAN—EDWARD SWAINE, Esq.

TREASURER—SIR S. MORTON PETO, Bart., M.P.

SECRETARY—SAMUEL COX.

10, Broad-street-buildings.

Drafts and cheques to be crossed to Messrs. Fuller, Danbury, and Co., 77, Lombard-street, E.C. Post-office Orders made payable to Samuel Cox, 10, Broad-street-buildings, to whom all remittances are to be sent.

MEMORIAL CHURCH of the PILGRIM FATHERS.

The Trustees for COMPLETING the PILGRIM FATHERS' CHURCH, in Southwark, appeal to their brethren of the Congregational Body to aid them in their determination to complete this Memorial WITHIN THE PERIOD OF THE BICENTENARY COMMEMORATION.

The object presents claims of the strongest kind on their liberality. The Church still in existence, almost the first in Great Britain founded on a Congregational basis, furnished martyrs for the scaffold in the persons of Greenwood, Barrow, and Penny, during the Elizabethan period; exiles to Holland, and pilgrims to New England, in the reign of the First James; and suffered almost to extinction in the severities of the period succeeding the Ejection of 1662. It still lives, however, a witness for the Truth, in the centre of a vast population, one of the poorest, and perhaps the most destitute, in a spiritual sense, to be found within the metropolis.

On the occasion of a recent public inquiry, this very district was pointed out as affording an illustration of the alleged inefficiency of Congregational principles to meet the requirements of the poor, several Chapels of the Denomination having passed recently into the possession of the Establishment.

To remove reproach, and to complete the elegant design which has been commenced, a sum of about 1,800*l.* in addition to the amount specified below, must be contributed during the present year, if this most pressing scheme of chapel extension is now to be crowned with success.

CONTRIBUTIONS will be thankfully received and acknowledged by undersigned Trustees, or may be paid to their joint account at the Bank of London, Threadneedle-street.

WILLIAM ARMITAGE, Manchester.

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Smaller Sums	36	15	1

Also a magnificent Folio Pulpit Bible, the gift of the Rev. D. Paton, of New York.

MINISTERS' REGISTRY, 27, Paternoster-row.—A REGISTER for SABBATH SUPPLIES is kept as above. A small fee charged on Entry. Country Ministers coming to town can learn of Vacancies as they occur.

Address, Ward and Co., 27, Paternoster-row.

THE MIALI TESTIMONIAL FUND.

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Remittances to be made payable to "Geo. J. COCKERELL, Esq., Treasurer," crossed to Messrs. Smith, Payne and Smiths, Bankers, London, E.C. Attendance daily at No. 14, Cornhill (Office 25).

Amount already Advertised, £4,077 18s. 6d.

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Smaller sums		12	9

Erratum in last week's List:—

For T. Lakerman, Bristol, read T. Lakeman, Brixham.

* The presentation of the Testimonial will take place at Freemasons' Hall, on Thursday, May 8th. It is, therefore, earnestly requested that further Contributions may be addressed, not later than the 30th of April, to Geo. J. Cockerell, Esq. (Treasurer), No. 14, Cornhill (Office 25), E.C., to whom Cheques and Orders should be made payable, crossed to Smith, Payne, and Smiths, Bankers, London.

SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL.

Subscribers of not less than half-a-guinea a year receive the Society's journal, the *Liberator*, monthly. Subscriptions intended to appear in the Report for the present year should be remitted before the 30th of April—in favour of the Treasurer, William Edwards, Esq.

Papers explanatory of the Society's objects, and Catalogues of its Publications, may be had on application. J. CARVELL WILLIAMS, Secretary.

2, Serjeants'-inn, Fleet-street, London

THE TRIENNIAL CONFERENCE of the SOCIETY for the LIBERATION of RELIGION from STATE PATRONAGE and CONTROL.

will be held in London on TUESDAY and WEDNESDAY, the 6th and 7th of May. It is not necessary that either the Delegates or the parties appointing them, should have been previously connected with the Society; the only qualification required being an implied concurrence in the Society's objects, and in the propriety of organised effort to obtain for them legislative sanction.

Individuals desirous of promoting the appointment of Delegates are requested to apply for the requisite information without delay.

J. CARVELL WILLIAMS, Secretary.

2, Serjeants'-inn, Fleet-street, London

BAPTIST MISSIONARY SOCIETY.

ANNUAL SERVICES.

THURSDAY, April 24th.—A MEETING for PRAYER in the LIBRARY of the MISSION HOUSE, Morning, Eleven o'clock. The Rev. C. J. MIDDLETON, of London, to preside. In the Evening, at KINGSGATE-STREET CHAPEL, at Seven o'clock, the ANNUAL MEETING of the BIBLE TRANSLATION SOCIETY will be held. Rev. F. W. GOTCH, LL.D., in the Chair.

LORD'S-DAY, April 27th.—SERMONS will be preached on behalf of the Society in the BAPTIST CHAPELS of the METROPOLIS. (For particulars see the "Missionary Herald" for April.)

TUESDAY, April 29th.—A GENERAL MEETING of the MEMBERS of the SOCIETY will be held at the MISSION HOUSE, MOORGATE-STREET, at Ten o'clock in the Morning. This Meeting is for Members only. All subscribers of 10*s.* 6*d.* or upwards, donors of 10*s.* or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the excoerds on the payment of a legacy of 50*l.* or upwards, are entitled to attend.

WEDNESDAY, April 30th.

The ANNUAL PUBLIC MEETING will be held at EXETER HALL, STRAND. The Chair to be taken by EDWARD BAINES, Esq., at Eleven o'clock. The ANNUAL EVENING SERMON will be preached at the METROPOLITAN TABERNACLE, by the Rev. S. G. GREEN, B.A., Tutor of Rawdon College. Service to commence at Half-past Six o'clock.

YOUNG MEN'S MISSIONARY ASSOCIATION.

MONDAY, May 5th.—The ANNUAL MEETING of the Association will be held in the METROPOLITAN TABERNACLE, at Half-past Six o'clock. J. C. MARSHMAN, Esq., is expected to preside.

FREDERICK TRESTRAIL, } Secretaries.
EDWARD B. UNDERHILL, }

Baptist Mission House,
33, Moorgate-street, London, E.C.

THE ROYAL SOCIETY of MUSICIANS.

Instituted in 1738, for the Support and Maintenance of Aged and Indigent Members, their Widows and Orphans.—The ANNUAL PERFORMANCE of HANDEL'S MESSIAH will take place at ST. JAMES'S HALL, on FRIDAY EVENING, April 25, to commence at Eight o'clock. Principal Vocalists:—Madame Lemmens-Sherrington, Madame Guerrabelli, Miss Eleonora Wilkinson, and Madame Weiss. Miss Lascelles and Madame Sainton-Dolby; Mr. Wilbye Cooper, Mr. Whiffin, Mr. T. A. Wallworth, Mr. Lewis Thomas, and Mr. W. H. Weiss. Principal Violin, M. Willy; Trumpet Obligato, Mr. T. Harper; Organist, Mr. E. J. Hopkins. Conductor, Professor W. S. Bennett, Mus. Dr. Tickets, 10*s.* 6*d.*, 5*s.*, and 3*s.*, to be obtained at the Hall and principal Music-sellers.

STANLEY LUCAS, Sec.

A YOUNG LADY, well connected, is desirous of obtaining a SITUATION in a School or Private Family. She has been accustomed to Tuition in Music, Singing, Drawing, French, &c., and has also had much experience in household management.

Address, A. B., "Nonconformist" Office, 18, Boulevard-street, London, E.C.

THE ASYLUM for IDIOTS, EARLSWOOD, REDHILL, SURREY.

For the Care and Education of the Idiot and Imbecile, especially in the earlier periods of life.

The next SPRING ELECTION and ANNUAL MEETING of this charity will occur on THURSDAY, the 24th inst., at the London Tavern, Bishopgate-street, to receive the Domestic and Financial Reports, and for the purpose of ELECTING TWENTY-FIVE CHILDREN—viz., Five for Life, and Twenty for the ordinary period of Five years, from a list of 172 Candidates.

Mr. Alderman ABBISS, Treasurer, in the Chair.

The Meeting will commence at Eleven o'clock, and the Poll will close at Two precisely.

The Elections occur regularly in April and October.

There are nearly 330 children in the Asylum. A large number are applying for admission, and the Board are anxious to extend the great benefits which this Institution affords.

Contributions are earnestly solicited. Pamphlet illustrating the workings of the Charity, and cards to view the Asylum, may be had gratuitously on application at the office.

Annual Subscriptions, 10*s.* 6*d.* or 1*l.* 1*s.*; Life ditto, 5*l.* 5*s.* or 10*l.* 10*s.*

JOHN CONOLLY, M.D., D.C.L., Honorary Secretary.

WILLIAM NICHOLAS, Secretary.

Cheques and Post-office Orders should be made payable to Mr. William Nicholas.

Office, 29, Poultry, E.C.



ORPHAN WORKING SCHOOL, HAVERSTOCK-HILL, NEAR HAMPSTEAD.

For Children of both Sexes, of all Denominations, and from any Part of the United Kingdom.

PATRON—Her Majesty the QUEEN.

The 104th ANNUAL GENERAL COURT of the GOVERNORS will be held on FRIDAY, the 26th of April next, at the LONDON TAVERN, BISHOPSGATE, to receive the Annual Report from the General Committee, and the Auditors' Report, to appoint the several Officers and Auditors for the year ensuing, and to ELECT THIRTY CHILDREN—viz, Twenty Boys and Ten Girls.

The Chair will be taken at Eleven o'clock, and the Poll will be closed at Two precisely.

JOSEPH SOUL, Secretary.

Office, 32, Ludgate-hill, London, E.C.,
March 12th, 1862.

The Board of the General Committee regret to be compelled again to appeal to the Governors and Subscribers for increased support at the present time, as the large additional cost of Provisions, Clothing, and other ordinary articles during the year has occasioned a deficiency in the General Account of 1,000l. 17s. 3d.; besides which, heavy expenses had to be incurred for Fixtures, Furniture, and other articles rendered necessary by the enlargement of the building. The Committee do not purpose to reduce the number of Children to be admitted in consequence, and have resolved that Sixty Children be elected during the year, relying upon the enlarged support of the Friends of the Charity, to whom they now earnestly make this appeal for the additional aid required.

Annual Subscription (One Vote), 10s. 6d.; for Two Votes, 1l. 1s. Life Subscriber (One Vote), 5l. 5s.; Life Governor, (Two Votes), 10l. 10s. The Votes increasing in proportion to the Contribution.

Persons Subscribing on the Day of Election will be entitled to Vote on that Occasion.

SPECIAL AND URGENT

CHRISTIAN BLIND RELIEF SOCIETY.

INSTITUTED 1843.

There is great distress among the poor blind—greater than any could believe, who have not the opportunity of visiting them at their homes. The Committee of the above Society earnestly solicit AID from the benevolent to enable them to relieve the sufferings of this much-afflicted class. The benefits of the Society are open to all distressed blind people of good moral character. Subscriptions or donations will be received by the London and Westminster Bank and its branches; by H. E. Gurney, Esq. (Overend, Gurney, and Co.), Lombard-street; or by John Gurney Fry, Esq., 14, St. Helen's-place, Bishopsgate; or by the Hon. Secretary (Mr. Cox), 10, Borough-road, S. This Society has no salaried officers; the whole of the money contributed, except the lowest possible sum for expenses, is distributed by the members of the Committee among the aged sick and destitute blind. See article in the "Times" of the 22nd of January, relative to the management of benevolent societies. Subscriptions or Donations will be acknowledged in the "Times" and other newspapers.

PARALYSIS and EPILEPSY.—Legacies, Donations and Subscriptions, are earnestly solicited, to extend the operations of the NATIONAL HOSPITAL, Queen-square, Bloomsbury.

The public are respectfully reminded that epileptics are denied admission into general hospitals, orphan's asylums, or even convalescent institutions. They too frequently end their days in the workhouse, or help to crowd our lunatic asylums.

On the sufferings of the paralysed poor it is needless to dwell. Upwards of 3,000 patients have been brought under treatment.

The Viscount Raynham, M.P., Treasurer.

Bankers—Messrs. Coutts, Strand; the Union, City.

By order, E. H. CHANDLER, Hon. Sec.
GEORGE REID, Secretary.

MR. E. J. BREMNER'S OPEN-AIR SERVICE at the ROYAL EXCHANGE is held every SUNDAY AFTERNOON at 5.15 p.m. Permission has been obtained from the Proprietors of "Cassell's Illustrated Family Bible" and the "Quiver" to reprint pages of those works for distribution at these services. Now ready for delivery, the lecture, "Evidences of the Truth of the Scriptures," containing the pith of the discourses delivered during last season at the Royal Exchange. Communications requesting engagements to be addressed to 180, Southwark-bridge-road, S.E.

MEMOIR of DR. ANDREW REED.

The Family of the late Dr. Reed are about to prepare and publish a MEMOIR, which will be to a great extent compiled from Autobiographical Materials, but the loan of important letters, or the contribution of personal reminiscences, would be greatly valued.

Communications may be addressed to Mr. Charles Reed, Cambridge-hill, Hackney.

PETITIONS for a PERMISSIVE LAW.

PERSONS willing to CANVASS gratuitously any district of London, Christian congregation, or Sunday-school for SIGNATURES to a PETITION in favour of a PERMISSIVE LAW (to enable the inhabitants of each locality to prohibit therein the common sale of intoxicating liquors on a vote of two-thirds majority) will be supplied with the necessary materials on application to the London Auxiliary of the United Kingdom Alliance, 835, Strand, W.C.

HARPER TWELVETREES, Chairman.
JOSEPH A. HORNER, Hon. Sec.

ART UNION of ENGLAND.—Subscription, Half-a-Guinea. Subscribers may receive immediately one of the Chromo Lithographs, "Stepping-Stones," after Goodall, or "On the Island of Zante," after Howborthan—in addition to the chance of a prize of 50l. or more in May, 1862. Prizeholders select from the Public Exhibitions. Prospectus forwarded on application.

BELL SMITH, Secretary.

Chief Office, 18, Regent-street, London, S.W.

A CHRISTIAN MINISTER can strongly recommend a Friend as HOME MISSIONARY. He is earnest and useful as a Village Preacher, &c., &c.

Address, W. G., Post-office, Broughton, near Stockbridge, Hants.

TO MINISTERS and OTHERS.—WANTED to PLACE a YOUTH, in his Eleventh year, in a family where a few other lads are educated, a few miles from London.

Address, "Alpha," 18, Bouverie-street, London.

SITUATION WANTED for a YOUTH, aged sixteen in an OFFICE or WAREHOUSE. Remuneration not so much an object as occupation.

Reference, Mr. Joseph Soul, 32, Ludgate-hill, E.C.

TO DRAPERS' ASSISTANTS.—J. Smeeton, of Leamington, is WANTING a respectable YOUNG MAN for the GENERAL TRADE. A member of a Christian Church preferred.

FAMILY MOURNING.

PETER ROBINSON'S

FAMILY AND GENERAL MOURNING WAREHOUSE

Is now (since its extensive alterations) the LARGEST in LONDON. Families will effect a great saving by forwarding their orders to THIS ESTABLISHMENT, where the BEST MOURNING may be purchased at the most reasonable prices, and the wear of the article is guaranteed.

DRESSES, MANTLES, BONNETS, and MOURNING COSTUME of every description, are kept ready-made, and can be forwarded, in town or country, immediately on receipt of order.

DRESS-MAKING TO ANY EXTENT ON THE SHORTEST NOTICE.

PETER ROBINSON'S GENERAL MOURNING WAREHOUSE,

103 to 108, OXFORD-STREET, W.

WANTED, as IMPROVER, a pious YOUTH, willing to make himself generally useful.

Address, stating salary required, references, &c., to G. C. Varley, Grocer and Cheese-monger, Bromley, Middlesex, E.

A YOUNG LADY, who has had several years' experience in the GENERAL and FANCY STATIONERY BUSINESS, wishes for a RE-ENGAGEMENT. Respectable references.

Address, W. C., 19, Market-street, Leicester.

WINE AGENCY.—WANTED, by a house in the City, a GENTLEMAN having a first-class Private Family Connection, to take Orders on Commission for Net Cash. The terms of commission and quality of the Wines will be found to present unusual inducements. Good Agents required in some of the Provincial towns.

Address, O. S., 9, Bush-lane, London, E.C.

TO PERSONS REQUIRING ACCOMMODATION FOR A SCHOOL.

CROMWELL HOUSE, MALDON, TO BE LET, with Immediate Possession. A very commodious House, containing upwards of Twenty Rooms, with good Cellarage, detached Washhouse and Outbuilding, large front Lawn and back Garden, delightfully situated on the Cromwell Hill, Maldon, commanding extensive views of the River Blackwater and the adjacent country, and is well calculated for a Boarding School. Maldon is thirty-eight miles from London, having the advantage of warm and cold salt water baths, and communication by a branch of the Eastern Counties line of railway.

To View, apply to Alfred May and Son, Auctioneers and Estate Agents, Maldon.

J. LOCKEY and Co., Drapers, High Wycombe, have VACANCIES for a respectable YOUTH as IMPROVER, or JUNIOR HAND; also for an educated YOUTH as CLERK and CASHIER, who would have an opportunity of learning the business.

BRIGHTON.—BOARD and EDUCATION for YOUNG GENTLEMEN, ARUNDEL HOUSE, CLIFTON-ROAD. Terms very moderate. Pupils have passed the Senior and Junior Oxford and Cambridge School Examinations. A Prospectus on application to Mr. SAMUEL EVERSHED.

SYDENHAM HOUSE SCHOOL, ROCHFORD, ESSEX. Principal—Mr. GEORGE FOSTER. Terms, 20l. per annum. Circulars at Mr. H. F. Hooton's, 31, Bush-lane, Cannon-street.

N.B. Rochford is half-an hour's ride from Southend.

RINGWOOD, NEW FOREST, HAMPSHIRE.

The Rev. OSWALD JACKSON RECEIVES TEN PUPILS to Educate for Professional or Commercial life. As there will be VACANCIES at Lady-day, Mr. Jackson will be happy to forward his Prospectus, with references.

CRANFORD HALL COMMERCIAL SCHOOL, near HOUNSLOW, MIDDLESEX. Principal, Mr. GEORGE VERNY. This Establishment is situated on the side of the old Bath-road, at the distance of twelve miles from Hyde-park-corner, and within a thirty minutes' drive of the station at Hounslow, Feltham, Southall, or West Drayton. The premises are extensive, and on a dry elevation, and contain every convenience adapted to a school. Mr. Verney has had more than twenty years' experience in the arduous and responsible work of training the young, and is favoured with many references in town and country. The system of teaching is plain, probing, and practical, and strenuous efforts are made to qualify the pupils for active business pursuits. The food is of the best description, and unlimited. Terms: Pupils over Twelve years of age, Seven Guinea per quarter; Pupils under Twelve years of age, Six Guinea. Latin, French, Music, Surveying, &c., are taught. Inclusive terms when preferred. All accounts settled quarterly, and a quarter's notice required previous to a pupil's removal.

ACCIDENTAL DEATH INSURANCE COMPANY.

7, BANK BUILDINGS, LOTHBURY, LONDON, E.C.
Founded 1849. Capital, 300,000l., in 12,000 Shares of 25l.

Empowered by Special Acts of Parliament.

TRUSTEES.

Matthew M. Russell, Esq.
Kenyon S. Parker, Esq., Q.C.
Henry Blair Mayne, Esq.

At an Extraordinary General Meeting of the Shareholders, held on Tuesday, the 8th Instant, Two Thousand New Shares of Twenty-five Pounds each were created, on each of which 1l. will be due on allotment.

The Dividends are paid in January and July. All applications for Shares must be made on or before the 30th Instant, on which day the Share list will be finally closed, to Messrs. Joshua Hutchinson and Son, 15, Angel-court, Throgmorton-street, Brokers to the Company.

11th April, 1862.

THE MUTUAL LIFE ASSURANCE SOCIETY (A.D. 1834).

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1825	1,808	1,812	1,841	1,870	1,900
1830	1,755	1,789	1,809	1,837	1,864
1835	1,614	1,639	1,664	1,689	1,714
1840	1,468	1,491	1,514	1,537	1,559
1845	1,337	1,358	1,379	1,400	1,420
1850	1,229	1,248	1,267	1,287	1,306
1855	1,134	1,152	1,169	1,187	1,204

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"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 859.]

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BICENTENARY PAPERS.

No. XIII.

CONCLUSION.

IN bringing this Series of Bicentenary Papers to an end we must leave all "practical application" to the reader's own conscience. We have to the best of our judgment, recorded historical facts, and have not intentionally allowed them to become in any way distorted by personal or sectional feeling. Indeed we have avoided as far as possible, all reference to present religious differences, and aimed simply to deal with the Ejectment of 1662, its causes and its effects. The causes we have taken as purely political in their nature, although religious in their aspect and profession; the effects have been stated as consisting of pains, penalties, and intensified seriousness in the consistent sufferers, and of a new-born Nonconformity in the nation at large. Some degree of bitterness may have been manifested when it devolved upon us to mention certain deeds of monarch or prelate, and to trace therein consequences—intended consequences—of much suffering to a large body of virtuous men. Such bitterness, however, should not be understood as mere vindictiveness towards the memory of the dead, but rather as a necessary statement of fact which less definite words would not have conveyed. The Ejectment of 1662 we thought deserved celebration or neglect, according to the character of those who acted or suffered therein, and according to the nature of the objects which divided the two classes of men who stood at that time in antagonism. Of the character of the Ejected ministers in matters of first importance there has never been much real doubt among patient and candid students of history, any more than there has been doubt of the great sacrifice made by them on St. Bartholomew's Day; but when amiable dispositions have been spoken of many admirers of rugged Puritanism have drawn back and acknowledged that into these matters the defence had better not be conducted. If a man could bravely fight the battles of conscience future generations had little to do with his peculiarities of temper. And so doubtless the case has often been charitably argued, to the great loss, we think, of many traits of character for which that English Puritanism yet claims our affectionate regard. The character of great natures, if they have not been led aside into immorality, will rarely suffer by the closest examination of their kindness or harshness in intercourse with others. If, therefore, a man could be acknowledged great we should not hesitate to look for indication of real tenderness in his life, and when this is applied to the Puritans of the Restoration it will be seen how unnecessary is the

charity which we sometimes find accorded to them. That they were a race of giants, strong in the fear of God, none have denied; that they were in most cases kind, genial, catholic and generous men (we refer, of course, more particularly to such as were forced into prominent notice), a fair and candid perusal of their history will prove. We have devoted some space to this matter, deeming it important that those great men, worthy of the love of this and all succeeding generations, should not be merely awarded the cold meed of admiration in the Bicentenary Celebration upon which we are entering. As fathers in England we have seen in them more of the parental character than sternness of authority, and a higher perception of duties than mere correction of sin.

Turning from them to their leading opponents, we are content to have staked the character of these Papers upon the assertion that no Statesmanship, but only low cunning, is discernible in their words or deeds. We have held that Clarendon was not a great Statesman, nor Sheldon a great man, because the first quality of greatness—truth—was entirely wanting in them. Never, we think, were such radical blunderers entrusted with the highest affairs of a nation. Not an Act which bears the stamp of their policy is defended by intelligent men in this age. They laboured for the pleasures and rewards of a day, and to that day their memory belongs, the murkiest day in English history.

In adjoining columns the reader has had from week to week the brief yet eloquent chronicle of the Two Thousand—lessons of solemn importance to any people, and alive with more than ordinary interest now that the full two centuries of probation have passed away, leaving the memory of the noble dead to enter without grudge into its everlasting inheritance. We selected a few names from these and contemporary classes of men as representatives of distinct ideas—such as Baxter, Howe, Sheldon, and Clarendon; but there remains a host of others which the reader might select as equally illustrative of the period in which that Ejectment of 1662 was one of the most prominent, painful, and characteristic events. For instance, is there not Thomas Hobbes, in whose life and works a complete epitome of Court, Church, Camp, Bench, Bar, and Philosophy is presented? A sad prospect for England when one of her most renowned thinkers abetted the policy, misrule and hypocrisy which stalked triumphant through the land! Then there is Harry Vane, the Parliamentarian, wedded to ideal forms of Government and trusting to them—dead as they had become—for the removal of chronic disorders. Poor Sir Harry, no generous reader will pass his last utterances without sorrow and a feeling of brotherhood. And then there is bright, enthusiastic Algernon Sidney, turning his high intellect backward to old masters and philosophical ideals for examples upon which to lean amid the troubles and exigencies of that troublesome time. Was he not a fine Englishman, worthy to be mentioned as a representative man? Let him not be passed over by any one who would trace with dispassionate interest the Powers which contended for the freedom or enslavement of our fathers in the Age of the Stuarts. There is doubtless ringing in all our ears some hackneyed nonsense—nonsense because hackneyed for ridiculous illustration—about a Russell suffering and a Sidney dying, or *vice versa*; but after all we must not cast off the memory of leading Englishmen because quack orators sometimes jingle their names together on platform and hustings for illustrations utterly absurd. That man, Sidney, living upon dreams of the past, would have dreamed his country into smooth waters if he could; but he could not, poor fellow, and had nothing left but to die.

Nor should that great incubus, Judge Jeffreys, be overlooked. The true offspring of Clarendon and Sheldon policy, the life of Jeffreys throws real light upon that persecution of Earnestness and religious conviction which distinguished the Restoration. It is not, as the *Times* consider-

ately informs us, necessary to repeat all hard things of a dead king or even of this dead judge. But it is necessary—for the history of a nation is its most sacred inheritance—to have no vile actions glossed over, or misunderstandings perpetuated by such actions being even overlooked. "True history" cannot deal leniently with Charles the Second, or Jeffreys the judge, or Sheldon the priest; for to state the truth in such cases is to state as much of the truth as can be obtained. If we follow the two thousand ejected ministers we must follow the Law-courts, where, indeed, too much of their history is to be found; and if we look to these, the prominent picture of all is this brutal judge, the most hated that ever wore the ermine of England. No amount of pity has ever fallen to the lot of Jeffreys, even from those who weep for the "martyred Charles," and for those faithful loyalists, Strafford and Laud. But, like these, Jeffreys remains a terrible warning to tyrannical power—a terrible, yet withal a wholesome warning, reminding highest dignitaries that, though fictions of government may be allowed whilst real government is lawfully exercised, a re-enactment of the deeds of this infamous judge, and of those earlier deeds of "Charles the Martyr," and his servants, Strafford and Laud, would lead also to a re-enactment of the just punishment with which our ancestors visited them. It is impossible to comprehend the full results and tendency of the policy of the Restoration without a careful perusal of the life of Jeffreys. Indeed, different phases of the period rise with each of the names we have mentioned; and none of them can be examined without throwing light upon the character of the Puritan clergy who confronted them—in some cases with passive suffering, in other cases with stern opposition, in every case with that same radically different and uncompromising Principle.

Yet, although it is to leading men that we look for the key to leading acts, the character of the Ejectment will still be best found in the chronicles of humbler names. Like the glorious army of the Commonwealth, our two thousand ejected ministers gradually and peacefully dispersed throughout the country; and in following them we catch clear glimpses of the nature of that which Nonconformists had to undergo, and of the spirit in which they endured it. Whilst Howe and Baxter acted and suffered in the face, one might say, of all Europe, little note was taken of those whom obscure Justices of the Peace persecuted, rather than prosecuted, with unflinching vindictiveness. It is certain that the trial of Baxter by Jeffreys was an exhibition of injustice and brutality which even the Court had little reason, for its own sake, to wish repeated. The demeanour of the prisoner and his friends—numbering among them unwavering, generous Dr. Bates; the outspoken, yet guarded manfulness of Pollexfen—contrasted with the domineering brutality of the Judge, had a palpable weight on the public opinion of Europe, which even Charles wished to conciliate, and upon which his supporters desired to impress a high opinion of Royalist gentlemanliness and of Roundhead (or Puritan—they often confounded the terms) vulgarity. But in country towns and villages petty oppression did its worst, and public opinion knew little more about it than that the Government of England had employed vigorous measures to consolidate its authority and secure public order. The long imprisonment of Bunyan is an instance, perhaps the best known of any we could adduce, of the manner in which such persecution was delighted in by the dominant Churchmen. The tinker of Bedford was no rebel any more than the ejected ministers were rebels, yet with what terrible severity the ecclesiastics fell upon him! Obscure he seemed, and as such they treated him; but obscure he was not, and hence the interest and exactness with which his privations were noted, or related when noted by himself, to be read and censured by succeeding generations.

The reader should not deem the lives of Milton

and Bunyan foreign to the subject of the Ejection of 1662. Closely akin to the Ejected ministers in principles and aspirations, they cast one ray of light which no other remains of that time could have cast upon what these principles and aspirations really were. If Puritanism could produce an epic poem, not simply grand and lofty, but the very grandest and loftiest that had ever been produced by an Englishman; and if it could also in the same age produce an allegory so real, picturesque, and lifelike, yet so spiritual and catholic, as well as imaginative and poetical, as to defy comparison, and stand without even a second in the whole range of literature; and if this age was also that of Howe, Baxter, Manton, Drake, Calamy, and Bates, why then Puritanism was something higher than the narrow and gloomy thing which its adversaries have endeavoured to paint it. And yet this was the very Puritanism which merged, or was driven, into unquestionable Nonconformity by the Ejection of St. Bartholomew's Day. Where Milton and Bunyan stood, in principle and fact, before the 24th of August, 1662, the Ejected ministers stood, in principle and fact, after it, claiming and illustrating the loftiest ideas of religious liberty. They were all of one family, and their various gifts afford ample illustration of the real grandeur of that Puritanism which gave to all alike its family name.

Once more, let us celebrate this Bicentenary by renewed and still more earnest attempts to arrive at historic truth, especially with respect to the great religious and political events of the sixteenth and seventeenth centuries, in which we are now so intimately concerned. There is no loyalty so ennobling or even so well rewarded as loyalty to truth; and he who would shrink from defending his best friend or his most cherished principles on false grounds is to this extent loyal to truth and virtue. Not that a man should desert his friends or principles when they are attacked; he may still cherish the one and love the other without defending either in words otherwise than true. There is no Church, or sect, or party amongst us that has not, to some extent, falsified history to meet its peculiar views—a policy as short-sighted as that of Clarendon and Sheldon in 1662. Yet how could it be otherwise, composed as all great societies are—to use the mildest words—of variously constituted men? Sometimes the most gifted with intellect are misled by partisanship; and sometimes the best Catholics are the worst read. All this, however, only points more strongly the lesson which, of all others, we would desire to leave here.—Look simply for the truth, regardless of all preconceived theories, and careless whether it is offered by friend or foe. Each man may do this for himself if he will. No theory is worth holding if it will not bear the test of reason irrespective of feeling. No fact is any the less a fact because we find it in the catechism of an opponent. To dig up one truth from historical rubbish is to do well, to accept a truth that an opponent has dug up is to do better; for it is easier to acquire possession of ten verities than to recognise one which bears another man's name. Whatever, therefore, this year 1862 may produce, God grant that we may have a rich harvest of historic truths, and that in seeking to do justice to the Two Thousand Ejected Ministers we may not do injustice even to their worst opponents or their most relentless persecutors. Above all, may we not fall into the vulgarity of supposing that their opponents were in all cases persecutors, for assuredly some among them were not in any sense of the word of a less noble spirit than the Ejected Ministers themselves. It will suffice to lay bare the policy of the period and that which resulted from it. And if we find not lessons of sterling value the fault will be our own.

CANON MILLER AND THE BICENTENARY MOVEMENT.

It will be seen by a reference to our columns of intelligence that Canon Miller has resigned the office which he has long filled of President of the Central Association of the Birmingham Auxiliary of the Bible Society, and that the Rev. F. S. Dale, his son-in-law, has vacated the same honorary post in another district association of the Bible Society in the same town.

The reasons assigned by these reverend gentlemen for withdrawing from all kinds of united action with Dissenters appear to us to indicate a sensitiveness and soreness of feeling under the free handling of Dissenters suggestive of the fact that they have never been used to it. It is early time for them to indulge their offended dignity, and stalk out of the controversial arena as victims of a violation of charity. We do not say they have received no provocation—we do not deny them the perfect right to snap every religious tie between Dissenters and themselves—but we do say that the facts which are

assigned as a sufficient justification of their proceeding, and the precipitancy with which they have acted on those facts, disclose to us the morbid self-esteem which an ascendant and State-patronised ecclesiastical system fosters in its clergy.

Canon Miller evinces a somewhat painful eagerness to convert argumentative generalities into grounds of personal offence. What, if Dissenters had acted upon this rule? Why, for many years past, there has not been a periodical, nor a newspaper, nor a controversial lecturer, professedly representative of Church of England opinions and interests, that has not, we will not say occasionally, but repeatedly, and some of them systematically, put forth statements, insinuations, and even direct charges against Dissent and Dissenters which, if they had been interpreted in a personal sense, would have compelled every Nonconformist gentleman and Christian, cherishing the smallest degree of self-respect, to refuse all religious intercourse and co-operation with the ministers and members of a Church thus held responsible by a law of complicity for all the utterances of all its advocates. Have they not, one and all, rained down contemptuous epithets upon us? Have they not vilified our motives? Have they not insultingly and purposely classed us with revolutionists, republicans, and infidels? Canon Miller may allege that he, for one, never sanctioned this habitual display of ecclesiastical insolence. That makes no difference if his method of interpreting and applying controversial incidents is to prevail—and if it had been accepted and acted upon among Dissenters, who, thanks to their position, have never been petted into a tenderness bordering upon irritability, they would long since have declared it impossible for them to meet any clergyman of the Church of England upon a common platform. They have had too much good sense to make any such exhibition of themselves.

We have assumed in the foregoing paragraph that Canon Miller had really something to complain of in the passages to which he refers as compelling his secession from all alliance with Dissenters. But with one exception, of the real character of which we cannot judge until we have seen the context, we can discern nothing more than a godly lamentation over facts too notorious for concealment, and too discreditable for silence. Does Canon Miller mean to palm upon the common sense of England the monstrous proposition that all the clergy who have given their "unfeigned assent and consent to all and everything contained and prescribed in the Book of Common Prayer," did so, and, by implication, still do so, "in the literal and grammatical sense" thereof? Can he expect the nation to share his charitable construction of the fact in the face of the petition to Parliament of 5,000 clergymen praying for such relief to their consciences as a Revision of the Liturgy might provide for them? Does he fancy that everybody has forgotten the strong terms in which many of the Evangelical clergy denounced the sacerdotal teachings of the Prayer-book pending the trial of the Gorham case? Will he be pleased to run his eye over "What and Who says it?" by John Search, for the purpose of refreshing his memory on what used to be said on this subject, not by Dissenters, but by Churchmen and clergymen? Is it, then, to be held possible, to reconcile the position and the preaching, the complaints and the petitions of no inconsiderable a proportion of the clergy, with perfect sincerity of subscription "in a literal and grammatical sense" to formulas the real meaning of which they ostentatiously impugn and deny? And are Dissenting writers and lecturers who mourn over that too evident "tampering with conscience" to be held responsible for trampling upon all the dictates of charity, and rendering all religious intercourse between themselves and Churchmen impracticable? If we also are to be bound to connive at this wholesale mystification, there are many amongst us who will think that they have maintained silence too long.

For ourselves, we cannot affect a surprise which we do not feel, that this decision should have been taken by the reverend gentlemen alluded to. It announces, we suppose, the close of what has always been a one-sided truce. It is like the first cannon shot fired against Fort Sumter. It will hardly strike dismay into the ranks of Dissenters, although it may occasion in many quarters sincere regret. But it will serve to convince not a few amongst us that any earnest preaching upon the subject of "fidelity to conscience" will be followed by results quite as trying to their courage and consistency as if the text had been "the liberation of religion from State patronage and control." In fact, you cannot handle sore places so delicately that the patient will not wince and cry out. You must leave them alone to fester and develop into gangrene, or, with stern kindness, probe them to their core.

BICENTENARY OF 1662.

THE CENTRAL UNITED COMMITTEE.

We invite the special attention of our readers to the second lecture of the course announced by the Central United Bartholomew Committee. The lecture is to be delivered at Willis's Rooms, on Tuesday evening next. The cardinal lesson of the ejection of 1662, "Fidelity to Conscience," will be the theme; the Rev. A. McLaren, B.A., of Manchester, the lecturer. Mr. McLaren has a large and growing reputation in the more thoughtful and cultured sections of the Nonconforming Church. We counsel our friends not to miss the opportunity of hearing him on so congenial and inspiring a theme.

The volume announced for May by the Central United Bartholomew Committee will be of incalculable value to those who, not content with superficial or traditional knowledge, care to look into the original grounds and bases of history for themselves. There is a general demand for the documents and State papers which contain the true Ecclesiastical history of the Ejection of 1662, and its connected events; and the United Committee have, we think, used a wise discretion in gathering them from the scattered and dusky recesses in which they have long lain into one volume. We are glad to hear that the volume is making good progress, and will be in the hands of the public, if not by the 1st of May, still very early in that month.

Their first historical tract is before us, and breathes a severely impartial spirit which will, doubtless, commend it to the attention of those who find it hard to believe that a Nonconformist can be other than an unscrupulous partisan. A second tract, on the First Protest, narrating the strange story of Bishop Hooper's religious life and work, is in the press, and will be ready for distribution in the course of the week.

Those of our readers who look at our advertising columns will see that the committee make their first public appeal for pecuniary help. We had hoped that no such appeal would be necessary. The modest sum they demand for the great work they have undertaken, should have been forthcoming without the pressure which has commonly to be used before money can be raised. As, however, they have been compelled to ask for money, we trust they will meet with an immediate and liberal response. If the sound of the hammer must be heard in the Temple they are raising, let it at all events be heard for as short a period as possible.

THE REV. DR. VAUGHAN.

On Thursday evening, a lecture was delivered in the Corn Exchange, Ipswich, by the Rev. Dr. Vaughan, of London, editor of the *British Quarterly*, on "The Ejection of 1662, and what went before." The chair was taken by E. Goddard, Esq., and the Corn Exchange was nearly filled. Dr. Vaughan went over to a considerable extent the ground traversed by him in his speech at St. James's Hall, as to the clergy who were sequestered from their livings between 1640 and 1660. The rev. Dr. concluded as follows:—

He had said the Independents and Presbyterians allowed liberty to the Episcopalians; but the latter did not cede the same to the former; and the wrongs which were heaped upon them, and the temper evinced by them under these wrongs taught a lesson that he trusted they would never lose sight of, that whilst the body and the goods were the sphere of the magistrate the soul was for God. (Cheers.) That was the ground upon which Puritans were led, and upon which he agreed with them. Should the foot of any foreign foe touch these shores they (the Nonconformists) would press forward with the foremost in defence of Victoria and the English Constitution—(loud cheers)—they did not cease to be Englishmen because they were Nonconformists—(renewed cheering)—they knew how to serve God, and be only the more faithful to the king and to their country. (Cheers.) They suffered too much for it not to be so. Why were they a proscribed—comparatively a proscribed and despised race? Why should he be down on a lower level and be treated in all ways as though he were of an inferior race? Why did he submit to this? He submitted to it simply because he could not conscientiously take any other ground. (Cheers.) He would say he did not know how it was—it was an amazement to him how intelligent and pious men—men who were just and honourable in their lives—could do what many pious clergymen did in subscribing to the formularies of the English Church. He could not understand it. He was not there to pronounce judgment upon them—God forbid—to their Master they stand or fall, but they must permit him to say that so long as the Book of Common Prayer was all that it was, and so long as the sort of subscription to it exacted from them was what it was, there would be a large portion of men in this country who would find it exceedingly difficult to understand how clergymen could do what they did. What he wished to see on the part of all the clergy of the Church of England was not for them to leave the Church and go among the Nonconformists; what he wished to see them do would be to combine together and say, "We must have this matter of subscription put into such a form, that when we subscribe in order to be clergymen, we may do it in a manner that will leave our integrity above suspicion." He did wish that that were done, and that the clergy were to constitute in this country not a portion of the Nonconformists, but a noble Episcopal Church, free to carry out their own plans and measures, keeping their loved forms and services, but resolving to keep them in such a way as not to be exposed to suspicion of their upright action in regard to religious things. He hoped he had said nothing that could justly wound any man. He had had a somewhat difficult pass to pass through, trying, in doing justice to pious men of the past greatly traduced at the present, not to be uncharitable to living men; and if he had not succeeded, it had not been for the

want of the wish. (The reverend gentleman sat down amidst much cheering.)

The Rev. E. Jones proposed a vote of thanks to Dr. Vaughan for his lecture, a proposition that was carried amidst acclamation. Dr. Vaughan having responded, a vote of thanks was passed to the chairman, and the meeting broke up.

THE REV. DR. J. R. CAMPBELL.

The following are extracts from the elaborate and eloquent address of the Rev. Dr. J. R. Campbell, of Bradford, at the meeting of the West Riding Congregational Union at Heckmondwike, on "The Portion and Memorial which Independents of the present day have in the Ejection of 1662." Though, he said, they might have a special, they did not pretend to an exclusive, interest in that event.

All men living have a "portion and memorial" in these confessions of 1662. They helped to pave the highway along which every man must travel towards his heritage of civil liberty and religious life. We need not know the particular mandate which secular masters issued in the name of religion and of God. Enough for us that these men obeyed not other masters where Christ claims to rule. There was a conscience "toward God." In such matters their sense and soul are filled with God. They hear Him. Other voices cannot intrude themselves into that secret communion with the Father of Spirits. They vindicate man's capacity to be in himself and for himself—a king and a priest unto God, in the name of Jesus Christ. These are men of no sect. They are born-brothers of every man who will call his soul his own, and render the homage of his conscience only to God. (Cheers.) We need not weary ourselves to make good any special claim to a portion and memorial in this exodus. We are of the republic of men. We belong to the brotherhood of truth. Our human instincts are like the tendrils of our growth, clinging to such examples and guides. We surely have our portion and memorial in what is the universal heritage of our race, let all men have their share if they have the spirit to claim it. (Cheers.) If the members of that incorporation established by Parliament, the National Church of England, have an heritage in the virtues and works of these men who were thrust forth from its offices and emoluments, let them claim and hold it. (Hear, hear.) If they can glory in the law which oppressed them, we will candidly listen to their vindication. Or if ashamed of this Act of Uniformity, and of the lawless violence with which it was enforced, they are ready to hallow the remembrance of those who so nobly pointed to a more excellent way; we will not, by any peculiar accents of ours, drown their voice of grateful commemoration. (Cheers.) It will be a rare privilege for us to hear within these bounds the old pleadings for Christian liberty. The time for such reviving has seemed to us long—very long. Our hope is dried. Their harp has seemed to us hung hopelessly on the willows, as if such strains were no more to be sung there. But let that song of freedom break once again upon the general ear; that touch of nature will make us all akin. The jealousies of the several tribes will die when the song of their common fatherland is sung. (Loud cheers.) We avouch it, that the spirit of sect ought to have no place in the grateful celebration of these men's worth. The truths and interests wrapped up in their plea and protestation are too vast to be frittered down by sectarian paltriness. If in temper or speech we offend against Christian charity, we profane the majestic presence of these high-souled men. The page of historic truth must not be blurred and scribbled by the frivolity or haughtiness of sectarian scribes. Civil freedom in England cannot tell its story without setting forth these men's part in it. The succession of Christian martyrs is not complete without their name. We therefore protest and avow that we will join with all true men in rendering honour to the heroes of 1662, for virtues and works which are the common patrimony of mankind. (Cheers.)

In illustration of the fact that the evils of the constitution of the Church of England in the Act of Uniformity remain unabated, he said:—

It cannot be denied that at this moment the spirit of exclusiveness in the Church of England, and of hostility to Dissenters as such, is burning with greater intensity than during the life of a whole generation. The purpose is avowed, even by prelates and clergymen who glory in being more than ordinarily charitable towards Nonconformists, of making provision within the National Establishment for the whole population, thus insulting Nonconformity by treating it as the accident of circumstances, or stigmatising it as a moral and spiritual evil which is to be rooted out. A combination is at this moment forming to enforce Church-rates for the support of the worship of the National Establishment. It is not enough that the property which was devoted to the religious uses of the whole nation is appropriated by the Church of England, which represents only a moiety of the people—this tax of Church-rates which for many years has been constitutionally evaded by large numbers of those of whom it was demanded—from which exemption has become more the rule than the exception—which by many of the most intelligent worshippers of the National Establishment has been avouched as a vexing injustice—this tax which seemed ready to sink into the universal disuse which it deserved, must be enforced. The National Church of to-day, like that of 1662, will not abate a jot of its asserted supremacy. It will stand by the almost deserted outpost—this old Sarum of its unreformed state. (Loud cheers.) We say nothing of the men then as now apart from the system. But we say of the system as we know it, that it is, as the men in 1662 found it, encouraging and enabling its adherents to wrong and persecute Christian brethren, as no Protestant system except itself naturally and normally does. We, therefore, feel that it is as imperative upon us in 1862, as it was upon those men in 1662, to protest against such tempers and claims in a Church, calling itself the Church of Christ—that they are without Christ's authority; that they are against Christ's authority; that they are in a strict and true sense Anti-Christian.

That Bartholomew's day was clouded and dark. Hopes were faint and trembling. Their time of suffering was long, and their burden heavy. But they were marvelously sustained. In the day of their honourable exodus their souls must have been largely satisfied with the bread of life—for in their long wanderings in the wilder-

ness they did not murmur or hunger after any other bread. The God of Elijah said to each of them that day (and it is numbered among the great lesson-facts of the world's history), "Arise, eat, because the journey is too great for thee." And that marvellous promise was fulfilled—"Thy bread shall be given thee, and thy water shall be sure." And as for their work—they had an altar at which none had a right to eat who did not serve God with a pure conscience. The divine sentiments of their petitions, and protests, and preachings, sank into many hearts, as the words of the ancient prophets used to do into the hearts of those who must remember the lessons until another day, when the teacher could return to visit them. The spiritual truths and sentiments laid up in their hearts and breathed in their quiet words; their stealthy prayers and preachings, moved deep thoughts and holy desires in many souls. And, by-and-bye, there came a time of reviving and enlargement; when the blade formed into the ear, and the full corn in the ear filled the reaper's hand. We are eating of the vineyards which they planted, and dwelling in the houses which they built. Our succession is not the conquest of invading foes, but the heritage of grateful sons. We are beyond the reach or fear of any Act of Uniformity. If the Heptarchy may be restored, alchemy may supersede chemistry, and astrology can inject its moon-struck nonsense into the modern mind which science has cultivated; then there may come another wondrous recoil and reverse in human affairs, and the Church of England may succeed in enforcing upon us what she could not enforce upon them. But thanks to God, and honour to the men whom He raised up for this work, the era of spiritual and ecclesiastical supremacy and tyranny in England is gone for ever. This story, told so reverently and lovingly among us, will send its notes of courage and freedom everywhere: even Rome, and Spain, and Austria shall learn the lesson, and an Act of Uniformity will soon be impossible, there or anywhere. Arise, then, brothers! These martyr voices urge us on the way. We have been taught the same divine truths. We have inherited a portion of their spirit. Let us be as humble, as holy, as brave, as enduring as they, and other generations shall name our names, and hallow our memories with the devout enthusiasm and grateful reverence with which we this day do honour to the martyr-men of God of 1662.

MEETING OF CONGREGATIONALISTS AT HECKMONDWIKE.

The proceedings connected with the anniversary of the West Riding Home Missionary Society and Congregational Union, were brought to a conclusion on Wednesday night, by an enthusiastic meeting in the Upper Chapel, Heckmondwike, at which addresses were delivered upon the subject of the approaching Bicentenary Commemoration. The spacious building was crowded, the meeting including many of the ministers and delegates who had attended the meetings on the two previous days. The Rev. S. DYSON, of Idle, having engaged in prayer,

Mr. E. FIRTH, of Heckmondwike, who was called upon to preside, read a brief and deeply-interesting sketch of the history of that church from its establishment in 1682, down to the present time, and concluded by bearing his testimony to the character of the late Mr. Bean, who, he said, lived to do good, who never lost a friend, and never made an enemy. (Applause.)

The Rev. J. G. MIALI, of Bradford, moved the first resolution, as follows:—

That this meeting recognises it as a sacred duty, incumbent on all Christian men and Christian churches, to keep alive the memory of those who in time past have suffered for conscience' sake, and for their loyal obedience (according to their light) to the truth;—deems it to be especially our duty, as Evangelical Nonconformists, to hold in high esteem the fidelity of those who have suffered for their uncompromising adherence to the Evangelical doctrines of Christ, which are the fundamental principles of Congregational churches; and we, therefore, regard the present year, being the two hundredth from the passing of the Act of Uniformity, and the ejection of the Nonconforming ministers of the Church of England (on the 24th August, 1662), as a most suitable occasion for publicly commemorating the noble self-sacrifices of those faithful confessors, and of gratefully acknowledging the benefits thence accruing to the Church of God in England, and more especially to the Independent or Congregational churches of this land—not a few of which trace their origin to the labours of the ejected ministers—and we earnestly commend, in order to such commemoration, that measures be adopted to furnish a tangible proof of our appreciation of the worth of the men themselves, and of our love for the Gospel, whose purity and prosperity lay so near their heart.

The topic upon which he had to speak, he said, was one of the utmost interest and importance. It related to events which marked the turning of the great tides of human history—which elicited the principles which govern and guide human actions—which moulded the times then present and the times which followed, and which left their impress upon society and the Church, to endure as long as the world itself shall last. (Hear, hear.) They could not expect in the course of the year to present much of novelty, but they had considerable hope that the exposition of their principles and the history that belonged to them would prove of some value to themselves and to their churches, and be like the disintering of some long-buried mummy, from the hand of which seeds might be taken which, when sown, should ripen into rich and prolific harvests. He knew they would be told that many of the ejected ministers were more Churchmen than Dissenters, and that they differed from the views they entertained; but, taking them on the whole, did not they stand up for liberty against oppression and tyranny? So do we. Had they objections to the Book of Common Prayer? So have we. Were they resolved, whatever attachments some might have to a liturgical form, that they would have free prayer as the expression of their thoughts to God? So are we. Did they stand by the doctrines of the Westminster Confession, asserting moderate Calvinism against Erastianism and Socinianism? So in the main do we. They protested against archbishops, chapters, deans, and convocations: and so do we. It was no part of his duty to justify what

their forefathers did in 1643 and 1645. Like weak men they played with fire and it pretty nearly burnt them to ashes; and what occurred showed how dangerous it was, even for Independents, to have the power of overriding others. (Hear.)

The Rev. R. BRUCE, of Huddersfield, seconded the resolution, and enumerated several reasons why they took part in this commemoration.

The Rev. G. W. CONDER next addressed the meeting in an earnest and able speech. He concluded by moving the following resolution:—

That since the Act of Uniformity still continues the foundation of the State Church in this country; since enforced uniformity is, in our judgment, one of the greatest obstacles to true Christian unity; and since compulsory profession of complete approval of the Book of Common Prayer—according to the requirements of the Act—is acknowledged by many pious clergymen to be a heavy burden and a bondage on their consciences—is not believed by the nation generally truly to represent the real opinions of any considerable section of the clergy; and must, therefore, in our judgment, be a great hindrance and injury to morality and true religion, as well as a thing essentially unjust and unscriptural; we deem it right, on the one hand, to call public attention to the past working of the Act of Uniformity, and to the continued evil results of it, during two centuries:—And, on the other to set forth prominently before the churches and the public, the Scriptural principles of Christian liberty, which are the only true bases of real union in the kingdom of Christ.

The CHAIRMAN then announced the contributions which had been promised towards the fund for carrying out the objects contemplated by the commemoration. He and his sons would give 1,000*l.*—(applause)—and the following sums had also been subscribed:—Mr. F. Sykes, 500*l.*; friends at the Lower Chapel, 500*l.*; Messrs. T. Kelley and Son, 200*l.*; Mr. H. D. Martin, 100*l.*; Mr. L. H. Firth, 50*l.*; Rev. Mr. Howard, 21*l.*

Mr. E. BUTLER, of Leeds, seconded the resolution proposed by Mr. Conder, and after the usual formal resolutions, the meeting was concluded with prayer.

EAST SURREY LECTURES.—At Godalming, the Rev. A. Mackenna has re-delivered his lecture on the "Homes of the Ejected." "Some portions of the lecture," says the *West Surrey Times*,—"such as the recital of the sufferings and persecutions of the ejected ministers; their silent sorrows, betrayed only after death; and above all their stern self-denial, and earnest reliance upon God—moved the feelings of the audience to the utmost degree, and induced a strong sympathy on behalf of their memory." There was a capital audience—the result, in part, of a sermon against the Bicentenary movement by the incumbent of the parish on the previous Sunday. Mr. Carvell Williams has also lectured on "The Story of the Great Ejection," at the Independent Chapel at Farnham, and in the course of his lecture he described the modes in which some of the clergy who hold the same doctrinal views as the ejected clergy contrive to reconcile their adherence to the Prayer-book, which the ejected refused to receive. Mr. Williams also lectured at the Congregational Chapel at Reigate last Wednesday, and on Monday night at the Congregational School at Wandsworth. At this last place he commented on a recent assertion of the Bishop of London, that it was the State and not the Church which was responsible for the Act of Uniformity, and added that, whether that were an ingenious statement or not, the remedy for such mischief was to prevent the State legislating in religious matters at all.

The second of a course of lectures on Nonconformist history was delivered at Stepney Meeting on Tuesday evening, April 8, by the Rev. John Kennedy. His subject was, "The Year of Our Lord 1644," being the year in which the church in Stepney Meeting was formed.—The second of the Sunderland series of Bicentenary lectures was given in the Lyceum on Monday evening, the 7th inst., by the Rev. Dr. Bannister, to a numerous audience. The chair was occupied by Mr. William Earl, and a number of Dissenting ministers and leading Nonconformists were on the platform. The subject of Dr. Bannister's lecture was, "St. Bartholomew's Day, 1662; and the Lessons it Teaches." A cordial vote of thanks was given to the lecturer, who consented to publish the lecture.—On Monday evening, the Rev. G. W. Conder delivered the first of a course of lectures in connexion with the two-hundredth anniversary of the ejection of two thousand ministers in 1662, in the Music-hall, Leeds. The lecture was entitled "The Exodus of 1662." Although the weather was inclement, the hall was crowded. Mr. Frederic Baines occupied the chair. The lecture elicited enthusiastic applause.—On Wednesday evening, April 9, a lecture was delivered in the school-room of the Baptist Chapel, Guilsborough, Northamptonshire, on "The Ejection of 1662," by the Rev. B. P. Pratten, B.A., the pastor of the church, the Rev. J. P. Haddy, of Ravensthorpe, presiding.—The same lecture was repeated, by request, at the Independent Chapel, Creton, on the 16th. The Nonconformist cause in this village was founded by one of the ejected ministers in connexion with that at Walford. He used to preach at both places, and his residence was at Sulby Abbey, about one mile from Walford.—The Rev. D. Hewitt delivered the third of a course of lectures in the Independent Chapel, Exeter, on Wednesday evening, the subject being "Puritanism in Persecution and in Battle, in the Reign of Charles I." The subject was ably handled, and the lecture throughout was fraught with much information, imparted lucidly and eloquently.

The Rev. J. Bull, M.A., of Newport Pagnell, commences, on the 27th instant, a monthly course of seven Sunday evening lectures, in connexion with the passing of the Act of Uniformity.—The Rev. C. O. Nutter has recently commenced a

course of Sunday evening lectures on the Bicentenary at the Unitarian Chapel, Wareham.—On the 22nd, the first of a series of public meetings will be held in St. Andrew's Hall, Norwich, and the Rev. George Gould will give the introductory address.

THE STATE-CHURCH CONTROVERSY.

On Tuesday evening, the 8th inst., the Rev. Dr. Hume, of Liverpool, delivered a lecture in the Town Hall, Birmingham, entitled "Fallacies and Misstatements in Reference to the Church of England; an Answer to the Lecture on Voluntaryism by the Rev. Marmaduke Miller, of Manchester." There was a good attendance. The Rev. Dr. Miller presided, and amongst those present with him on the platform were a large number of clergymen. The rev. chairman, on rising to deliver his introductory address, was received with loud and protracted applause, marred by only one shout of disapprobation, and that an unmistakable one. In the course of his introductory speech, he read extracts from the *Patriot* and other publications with a view to show how the Evangelical clergy were treated by their opponents, and said that he should not, after being in common with the whole body of Evangelical clergy, called dishonest, untruthful, and perjured, insult anybody who agreed with those who had so called them by inflicting his company upon them when they were called upon to co-operate in religious matters. Dr. Hume then proceeded with his lecture, but was two or three times interrupted by the audience. At one point, some one at the back of the hall said, "Speak up; we can't hear." The rev. chairman said he had been very unwilling to rise from his seat, or say anything which should irritate the meeting. In his opening address he had done nothing beyond appealing to them to conduct themselves in a fair and honest English manner, but he felt bound now to say that, as chairman of that meeting, he should take upon himself the responsibility of committing anybody to the custody of a policeman who went on in this way. (Cheers, hisses, and confusion.) Some one rose in the body of the hall, and said he thought the chairman had misapprehended what had occurred—a gentleman at the back of the hall had simply asked the lecturer to speak louder; no interruption was intended. The rev. lecturer then proceeded. His lecture affirmed that the Church of England was the best home missionary, and that affirmation, he contended, was within the truth. Mr. Miller asserted that voluntaryism was the best home missionary, and that he contended was an announcement beyond the truth. But leaving these questions, Mr. Miller had put a false issue before the jury. His question was, "Was the Church of England in virtue of its connection with the State, more useful in evangelising our home population than the free churches of the country?" He (Dr. Hume) spoke of the Church without any reference to its connection with the State, for he held that the Church, though separated from the State, would still exhibit those five characteristics he had named. (Applause.) Dr. Hume then went on to show that many of Dr. Miller's misstatements arose from his looking at the Church from a wrong point of view. After replying seriatim to Mr. Miller's arguments and statistics, Dr. Hume concluded his lecture by disavowing all desire for controversy, and expressing a fervent hope that the time would shortly come when Churchmen and Dissenters would forget their little bickerings, and cordially lend a helping hand to each other in their joint work of stemming the torrent of spiritual destitution which overwhelmed the country. (Loud and prolonged cheers.) The Rev. S. J. Chew supplies to the local *Daily Post* the following particulars of a curious dialogue that ensued at the close of the lecture between himself and Dr. Hume:—

"Pardon me, Doctor," I said, "if I ask you a question. Did I understand you to affirm that sixty-nine per cent. of the whole population belong to the Church of England?" "Certainly," he said. "Pray tell me how this can be, since I greatly question whether sixty-nine per cent. of the population go *anywhere* to worship, or belong to *any* church or churches." Then came the explanation. "Oh, I see," said I, "how you manage it; you put down all those who go *nowhere* as belonging to the Church of England." "Certainly," he answered, "either as worshippers, or as under her missionary institutions." "To suppose a case," I rejoined, "say there's a population of twenty millions, and say that five millions out of the twenty go to *all* the places of worship, Church and Dissenting; in that case you would claim the fifteen millions who go *nowhere* as belonging to the Church of England." "Yes, I should." "I thank you, sir, for your kind explanations and solving of my difficulties."

After a cordial vote of thanks was passed to the lecturer, the Rev. Mr. D'Orsey proposed a vote of thanks to the rev. chairman, and in doing so took occasion to advert to the gentlemanly kindness and Christian forbearance exhibited by Dr. Miller. These words brought down a storm of hisses and shouts of disapprobation, which lasted some two or three minutes. Without venturing to repeat the words, the rev. gentleman expressed his entire adherence to what he had said, and concluded amidst greater confusion than before, by proposing the vote of thanks. It was seconded by the Rev. J. B. Gabriel. Dr. Miller, on rising to reply, was received with mingled cheers, hisses, and shouts of "How about the policeman?" As soon as he could obtain a hearing, which was not for some minutes, he said:—

Fellow townsmen, I have laboured in this town between fifteen and sixteen years, and for the first time in this Hall do I hear that which will be very useful to me—sounds of disapprobation on the mention of my name—(confusion and cries of "The policeman, the policeman," and "Christian forbearance")—and I will

venture to say that I am as well prepared to bear popular opposition as to bear popular applause, when I feel that I am in the path of duty; and I do not believe that any man is worthy of the name of a man or a Christian, who, when summoned to the discharge of duty, is afraid of a little passing unpopularity. I wish to state distinctly that no man regrets more than I do the necessity of speaking with even apparent harshness from the chair; but when I find that after a body of gentlemen had taken this Hall, and paid for it for the delivery of a lecture in answer to one which had not been interrupted by a single Churchman, and that after I had spoken in perfect good humour the few words I had to speak, we are interrupted, then I say I am perfectly justified. (The remainder of the sentence was lost in the confusion that followed. Amongst the many shouts the only words distinguishable were "Policeman" and "Christian forbearance.") After the storm had subsided into a comparative calm, the rev. Dr. proceeded: It would be the case at any public meeting. If the Mayor had been in the chair, and the opposition had assumed the determined form it had assumed, he would have done as I have done. The chairman had but one duty, and that duty I do not regret for one single moment performing. (Confusion, in the course of which the "Policeman" was again mentioned.) I do most deeply regret the present controversy; no man can regret it more than I do, and when my opponents get a little calmer they will remember that no man has incurred more unpopularity in this town among a certain class for his cordial co-operation with Nonconformists, than the chairman of this meeting. (Applause.) But when some one had the audacity to say that that chairman began this strife, I beg distinctly to deny the assertion. (Hisses and cheers.) There was not the slightest intention in the world, I assure you, in the heart of either clergymen or laymen to commence this strife. ("No, no," and applause.) I say that neither clergymen nor laymen said a word until the Church of England was attacked as it has been; and I say further that no man in this Hall to-night would submit to be called an untrue, an unfaithful, and a perjured man, without replying. I ask, in the name of true manliness, in the name of Christian manliness and English manliness, whether, when 7,000 clergymen have hurled at them the anathemas of Dissenting newspapers, they have not the right to come forward and reply. (Cheers, and faint inquiries concerning the policeman.) With respect to the present lecture, I say, and say it fearlessly, that Dr. Hume has thoroughly smashed Mr. Marmaduke Miller's lecture. (Hisses and confusion, mingled with loud cheers.) In conclusion, I can only say that my advice to the Birmingham Church Defence Association will be this, "Sheath your sword, and take off your armour, as soon as ever the Dissenters close their attacks upon you, for I love peace and hate controversy." (Cheers, and faint hisses.)

The Rev. Marmaduke Miller will reply to Dr. Hume in the Birmingham Town-hall to-morrow (Thursday).

We have received a copy of a tract published in Birmingham, which is stated to have caused some little sensation. It is entitled "A Letter to the Rev. R. W. Dale, M.A., Independent Minister, Birmingham, by a Priest of the Church of England." The High-Church clergyman says he was "forcibly struck" on reading Mr. Dale's lecture "by the manner in which you dealt with the concessions so commonly made by the Evangelical party amongst us. It would appear from your lecture that Nonconformists have at length begun to perceive the hollowness of that unity which some of our clergy have endeavoured to establish at the expense of the Church." It is the Evangelicals, and not the Dissenters, he says, who are in a false position, and he cites the words of the Ordination Service, the absolution in the Visitation of the Sick, and the Confirmation Service to show that the Prayer-book is unmistakably sacramentarian. "It is because," he adds, "believing these things to be Scriptural, I find them in the Prayer-book, that I am content to belong to the Church of England, and it is because, believing these things to be unscriptural, you find them in the Prayer-book, that you are not content to belong to the Church of England." The writer concludes as follows:—

Don't mistake me, Sir, as if I meant to hold up the Church of England to ridicule, as she is in herself "the mother of us all;" but I want you to see that the picture which some of our brethren have drawn of her is a ridiculous caricature. They have held her up as a Church virtually without orders, and without sacraments, as having the form of godliness, but as denying the power thereof. If they are right, how can you be wrong? But reverse the question; if you are not wrong, how can they be right, when they sanction, by their practice, the use of forms, and words, which you repudiate? I only echo your own sentiments, expressed in your lecture, when I say, you might fairly ask these clergymen, who would deal with you so lovingly, if their views fairly represent the doctrines of the Church of England, why they do not get these forms altered and these expressions abolished? You may fairly say to them, "If you abominate this doctrine of Baptismal Regeneration as we do; this doctrine of Priestly Absolution as we do; and if you are really the exponents of the Church of England's teaching at the present day; why not get these things made clear, so that we may have no difficulty in joining with you for the future?" Why not? Why, Sir, because they are not really the exponents of the Church of England's teaching at the present day. Let them move the Church of England, as a Church, to concede but one of those articles they have so generously conceded to you in their own names; and you will find, I think, there are more clergy ready to leave "Parsonage and Rectory" than the Act of Uniformity separated from us. If it really should come to a struggle whether the Church of England should remain as she is or be made what you are told to consider her, then God Almighty grant her His grace to enable her to keep that good thing which has been committed to her, and to hold fast the form of sound words which she has heard. But, in the meantime, be not deceived into thinking that she has already given up what many of her children are ready to die for.

The Church Defence Association of Bradford continue their course of lectures. On Tuesday evening,

F. S. Powell, Esq., M.A., delivered a lecture on "St. Bartholomew's Day, 1662," to the members and friends of this association, in the large room of the Exchange Buildings. There was a large attendance. Mr. Powell thus defined the condition of England when the Act of Uniformity passed:—First, parishes were occupied by ministers with no legal title; second, the absence of such ordination as was required by the English Church; third, clergy, rightfully entitled to benefices, wounded in poverty and suffering; fourth, they had a prayer authorised, by authority, both spiritual and secular, as the exclusive form to be used in churches and chapels; fifth, that Prayer-book was revised once more by the spiritual authorities, as after former convulsions, but not yet sanctioned by the secular power. For the last-named reason, the passing of an Act of Uniformity became, according to precedent, a necessity; the Legislature having hitherto on every occasion given an endorsement and sanction to the act of the Church, when the Liturgy was revised by the clerical authorities. Some of the ejected in 1662 were, he said, men of piety and of learning, to whom the Act of Uniformity was an undoubted hardship, approaching to persecution, but their number could have been but small in proportion to those whose ejection from the office of teachers was a blessing to the parishes in whose churches a more Christian doctrine was now taught. A vastly preponderating proportion of the ejected were not men from whose ministry a chastening and Christianising influence could, according to the ordinary rules of religious life, be with reason anticipated. Mr. Powell concluded by declaring that every one who joined in indiscriminate denunciation of the Prayer-book partook with those who contemned sacred truth, and strengthened the hands of those whose policy and conduct must, if it had logical and natural tendency, destroy in our century, as it did in the seventeenth, the distinct enunciations of the divine revelations. The vicar (Dr. Burnett) in proposing a vote of thanks to Mr. Powell, said:—

The more this question was discussed, the more would it be seen how inexpedient was this proposed Bicentenary celebration. The friends of the Establishment had been continually taunted with belonging to a Parliamentary Church, but this lecture, he thought, would so tend to disabuse the minds of their opponents, that they would perhaps hear that taunt no more. It was a Parliamentary Church out of which these men were turned in 1662. While the lecturer was narrating the incidents of 1644 and 1646, it had occurred to his mind, supposing the friends of the Church of England had determined to celebrate the Bicentenary of those men who were ejected at that time. They might thus have identified themselves with the men who were turned out, just the Liberation Society now sought to identify themselves with those who were subsequently turned out. But, if they had done so, the Liberation Society would have held them up for endeavouring to revive feelings of animosity, and to prevent that Christian unity which they professed their desire to maintain. They would no doubt have denounced such a proceeding. But such a course had never entered into the minds of Churchmen; they had no wish to open this page of history so calculated to awaken unhappy recollections.

The *Wakefield Express* prints the enclosed, with a pointed introductory letter on the Bicentenary and other questions, not forgetting the Rev. Joseph Bardsley, from the Rev. H. Sanders:—

The Firs, Upper Norwood, April 5th, 1862.

My dear Sir,—I much regret that your note of the third inst., in consequence of its being addressed to my office, did not reach me till after nine o'clock last night, and too late, therefore, for a telegram.

What the Unitarians may claim I do not know. I only know that my bitterest antagonists in every election contest I have sustained have invariably been members of that body. The *Morning Advertiser* may, for aught I know, have challenged me to prove that I am no Unitarian; but as I never see that pot-house print, all I can say is, first, that I never heard of the challenge, and secondly, that if I had, I should have deemed it something like a desecration to accept it from such a quarter.

You do not say whether the Mr. Bardsley you write about is the Bardsley of Manchester. I believe he has challenged me to a public discussion on some absurd points, but as (if it be so), he only sends his challenge to the *Manchester Courier*, a paper I do not see, he has, at a cheap rate, enabled his brother to go about the country with the story that I have been challenged by an estimable clergyman, and have never taken up the challenge. These lecturing clergymen positively do not know how to behave themselves as gentlemen.

As to my being "an advanced Unitarian," my works, extending over a period of twenty years, are the best evidence of my theological opinions and faith. If I were to call Mr. Bardsley a hypocrite I should be as fully justified as he was, in trying to tie this tin kettle to my tail. I appeal to my personal profession, my religious associations of thirty years' standing, and my writings. But not even Mr. Bardsley shall provoke me so far to degrade myself as to give him my assurance that I am not what he wished to make me out to be—a worthless scoundrel, for professing what I do not believe. I have never yet, like some clergymen, adopted words in a "non-natural sense." You are free to make any use you please of this, and I am, with many thanks, my dear Sir, yours very faithfully,

Rev. Henry Sanders.

On Tuesday evening last the Rev. W. Walters, of Newcastle-on-Tyne, delivered his reply to the recent lectures of the Rev. H. B. Tristram and Mr. Palmer, before a crowded audience, in the Temperance Hall, Hartlepool—the Mayor, as before, presiding, and nearly all the leading Dissenters, ministers and laymen, of the Hartlepoons being present on the occasion. No clergymen of the Church of England (several of whom attended the first lecture) were present. Several members of the Corporation accompanied his worship to the meeting; and on his arrival (says the local *Mercury*) he was greeted with loud and prolonged cheering—the recent scurrilous abuse to which he has been subjected, by a few

noisy bigots who presume to constitute themselves the oracles of the Church, having only served to awaken the sympathy of liberal Churchmen, and strengthen the fealty and admiration of the Nonconformist townsmen for the manly conduct he has displayed in the recent controversy. Excepting for seven or eight noisy young fellows, who tried the patience of the meeting, and interrupted the lecturer throughout by a series of petty annoyances, the lecture was well received; and at the close both lecturer and chairman were accorded votes of thanks with all but unanimity—that to the Mayor being expressed in the heartiest outburst of cheers we have heard in the borough for many a day.

On Thursday evening last the Rev. H. Dowson, of Bradford, gave a lecture in the village school-room at Farley, on "Our Nonconformity and the reason why." The attendance was very large, several being unable to gain admission. Mr. Dowson urged upon young persons the duty of studying the principles and history of Nonconformity, and upon parents and teachers the importance of indoctrinating the young with the principles of Dissent. A vote of thanks to Mr. Dowson was proposed by the Rev. E. Parker, and seconded by Mr. Jonathan Marshall.

On Thursday evening, a lecture "On the Scriptural Connection between Church and State," was delivered at Castleford, Yorkshire, by the Rev. Edward Maule Cole, incumbent of Whitwood Mere. The Rev. W. T. Sylvester was called to the chair, and before calling upon the lecturer, he invited the company to unite with him in a prayer for peace and concord. The lecturer said among other things that the State was not the proprietor, but the trustee of the Church property, just as it was the trustee of the Dissenters' endowments, and although a considerable portion of this property had been seized by the State, and appropriated to secular uses, the Church's right to the whole had not been surrendered; nor was she indebted for her possession to the State, though she had received back a small part of what had been taken from her. The total amount of revenue from all kinds of Church property was then stated to be less than three and a-half millions a-year, which was compared with two other items of national expenditure, viz., the fifty-six millions a-year spent in ale and spirits, and the seventy millions devoted to the civil service, the army and navy, and other secular objects. A vote of thanks having been proposed by Mr. McVay, Mr. Wilkinson rose to second it, and in doing so, expressed a hope that the lecture would be printed and circulated among both Churchmen and Dissenters at Castleford. With this request, which met with the approval of many of the Dissenters present, the lecturer did not promise to comply. Mr. Baldwin proposed a vote of thanks to the chairman. Mr. John Cass, who seconded the vote of thanks, gave notice that he would reply next week to the Scriptural part of the lecture, at which he expressed his disappointment.

The Rev. G. W. Conder, of Leeds, having been challenged by the Rev. James Bardsley, of Manchester, to discuss with him the accuracy of his quotations, and their harmony with the context, declines, on the ground that he has something better to do. He does not deny their accuracy, but what he call "dishonesty" "is the taking these selections from the writings of conscientious Dissenters, and failing to give the other side from the pen of the same men, aye, and from the very same books, without which no complete view of their principles can be given." He adds:—"Moreover, whenever I venture into a public discussion (a thing whose usefulness I very much question) it must be on the great question at issue, and not on any such petty matter as constituted the staple of Mr. Bardsley's lecture. It must be either on the rightness, expediency, or Scripturalness of Church Establishments, or on the honesty of the subscription of the Evangelical clergy to articles which they do not believe." Mr. Conder repeats the three questions he asked Mr. Bardsley in his late lecture at Bradford:—

1. Does Mr. Bardsley ever baptize any child? If so, does he use the form prescribed in the Prayer-book, commencing, "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant by thy Holy Spirit?" And, if so, does he believe what he there says? 2. Does Mr. Bardsley ever bury any person of whose wickedness of life there can be no doubt? If so, does he believe what he is compelled, by the Act of Uniformity, to say over the grave of every such person? 3. Did Mr. Bardsley, at his ordination, declare his *unfeigned assent and consent* to everything contained in the Book of Common Prayer, and that it containeth nothing contrary to the Word of God? If so, was that an honest and true declaration, or does he hold his benefice in virtue of a declaration that he believes certain things which, in his conscience, he holds to be terrible heresies, and against which, as an Evangelical clergyman, he is continually preaching?

On Tuesday, the 8th inst., the Rev. Joseph Bardsley, of London, replied to the lecture of the Rev. R. Bruce of the previous week at Huddersfield. "The Gymnasium Hall was," says the local *Examiner*, "packed in every corner with an eager audience of miscellaneous composition. The platform was crowded with Church people, both lay and clerical; while the audience was divided between Church people and Dissenters—the former, however, greatly preponderating. Several Dissenting ministers were among the audience near the platform. The excitement ran high from the very commencement of the meeting. It was more like an election occasion than a meeting to hear a lecture on an ecclesiastical subject. In fact, it is a long time since a meeting took place in Huddersfield in which so much interest was concentrated and so many parties involved." Both Mr. Bardsley and Mr. Bruce were received

with cheers on their appearance. The Rev. S. Holmes, the vicar, was called to the chair. Mr. Bardsley's lecture ranged over a very wide field, and occupies some five columns of the *Examiner*. In describing the lecture generally, that journal says:—

There were the misrepresentation, the unscrupulousness, the clap-trap which characterised Mr. Bardsley's first lecture in Huddersfield, but there was no grappling with Mr. Bruce's arguments. There was manifested all the old malice against Dissenters, whom he roundly abused, but there was no honest attempt to reply to Mr. Bruce. There were the stock quotations from the writings of eminent Dissenters—which turn up in every newspaper report of the lectures given by himself and his brother James, of Manchester, until, we should suppose, people must have got them off by heart—but there was no attempt even to discuss the great principles involved in the State-Church controversy. Mr. Bardsley was just as unfair, dishonest, and abusive as ever; his zeal—or shall we say impudence? for that is the right word—rising with the increased badness of his cause.

Mr. Bardsley explained the alleged misquotation from the Rev. J. A. James by saying that the words "so outstripping Dissent" were given as a quotation by the reporters, though he never intended to father them upon Mr. James. The explanation was received by cries of "Oh!" and laughter. In reference to clerical subscription, he said:—

Now, sir, I come to some statement where Mr. Bruce entered positively into a defence of the statements of Dr. Vaughan and others by telling what Churchmen have to subscribe. He attempted to show that they have to subscribe to baptismal regeneration. He told you that they had to subscribe to the declaration that they received the Holy Ghost in the ordination. He told you that they had to subscribe to certain words in the burial service and to certain words in the ordination service, that every priest at his ordination receives power to remit sin, &c. Well, now, what does all this come to? It comes to this, that Mr. Bruce tells us that Dissenters could not subscribe and would not subscribe to the Book of Common Prayer because of the statements it contains which are opposed to their mind. Then it is their duty not to subscribe. If they cannot subscribe, what then? Why, don't subscribe. (Laughter and applause.) We can subscribe. ("Hear, hear," loud and prolonged applause.) Pray what is gained by that brilliant argument? By all means let men be honest. You are honest in remaining where you are. I believe it. I never doubted it. But why not give me, if you believe me to be a Christian at all, credit for being sincere too? ("Hear, hear," and loud applause.) How can there be anything like intercourse amongst men if the one party is to be at liberty to brand the other with tampering with falsehood? (Loud cheers.)

At the close of Mr. Bardsley's lecture, the Rev. R. Bruce ascended the platform amid loud cheers. He said it was not his intention to reply that evening to the lecture which had been delivered by Mr. Bardsley. The hour was so late, and the number of subjects upon which he had touched was so large, as to put it quite out of the question for him to attempt to take them up. Whether he should reply on any other occasion, would rest not merely with himself, but upon those friends in conjunction with whom he had worked in this movement. He was firmly convinced that there was not one statement in his lecture which needed alteration. He came for the purpose of hearing the lecture, that if there was any explanation of the false quotations,—which he maintained were false, yet—(hear, and applause)—he should have an opportunity of answering Mr. Bardsley's corrections in his lecture, which would be published either the following day or the day after. He should be quite satisfied to leave that lecture in the hands of his fellow townsmen—both Churchmen and Dissenters. (Hear, hear.) Mr. Bruce maintained that Mr. Bardsley had put into Mr. James's mouth words—that "the Church of England had outstripped Dissent"—which Mr. James had never written, and so convinced was he of the truthfulness of his quotation, and the unfairness of Mr. Bardsley's, that he would submit it to the chairman of the meeting (the vicar) and Mr. Willans, and would abide by their decision. (Hear, hear, and loud applause.) Mr. Bruce then read the passage in full, and showed that even that very night Mr. Bardsley had misquoted it. It said nothing as he had stated. It never admitted that the Church of England was outstripping them; it was Mr. Bardsley who said so. After some further remarks, Mr. Bruce repeated that unless Mr. Bardsley would either admit that he had misunderstood or misrepresented Mr. James's words, in his quotation, and in his letter, he should have no more correspondence with him—should give no other further reply to him. (Oh, oh, laughter and cheers.) After some further altercation, Mr. Bardsley demanded Mr. Bruce to produce his authority for Mr. Horace Mann's statement, that the Dissenters had a majority of attendants at the census of 1851. He offered a donation of 20*l.* to Mr. Bruce's chapel, if he would produce the passage. Mr. Bruce took no immediate notice of the challenge, and the thing passed over. A vote of thanks having been moved to the lecturer, Mr. J. Woodhead came forward amid much uproar, to move as an amendment:—"That this vote of thanks do not pass until Mr. Bardsley has consented to place his lecture before the public with his imprimatur upon it." The chairman refused to allow him to speak in support of the amendment. The Rev. J. Hanson seconded the resolution, on the ground that he wanted the people of Huddersfield to have an opportunity of coolly thinking over what Mr. Bardsley had said. The amendment was then put to the meeting, and rejected by a very large majority. A vote of thanks having been moved by the Rev. J. Bardsley, and seconded by the Rev. R. Bruce, was accorded to the chairman, and the meeting then broke up.

In response to Mr. Bardsley's challenge relative to Mr. Horace Mann and the Census Returns of 1851, the Rev. R. Bruce gives, in the *Huddersfield Examiner*, the enclosed extract from the Official Report of the Census, page clxxxii.

NUMBER OF ATTENDANTS.				
	In the places of worship sending complete returns.			
	Morning.	Afternoon.	Evening.	
Of all deno- minations. TOTAL.	4,428,338	3,080,280	2,960,772	
Church of England.	2,371,732	1,764,641	808,141	
	In the total number of places of worship (including an estimate for the places which sent defective re- turns).			Total number of attend- ances.
	Morning.	Afternoon.	Evening.	
Of all deno- minations. TOTAL.	4,647,482	3,184,135	3,064,449	10,896,066
Church of England.	2,511,244	1,890,764	860,543	5,292,551

From this table it appears that, "in the places of worship sending complete returns," the Dissenters had a majority of 540,362. And "in the total number of places of worship (including an estimate for the places which sent defective returns)" a majority of 310,694. In giving this quotation Mr. Bruce says:—"If Mr. Bardsley is an honest man, he will send me 20*l.* As neither Highfield Chapel, nor its minister, requires this money, I shall have pleasure in dividing it equally between the Huddersfield Infirmary and the Northumberland-street Ragged-school."

The Rev. Charles Williams, of Accrington, delivered a lecture at the Exchange Hall, Nottingham, on Wednesday last, on "The Liberation Society: what it is, and what it is not." There was a large and respectable audience, the chair being occupied by Mr. Ald. Vickers. On the platform we noticed the Rev. Mr. Martin, the Rev. Mr. Stevenson, the Rev. Mr. Matheson, Mr. Gripper, jun. At the close of the lecturer a Mr. Mark Mellors complained of the lecturer's "misstatements," but declined to point them out. He moved—"That this meeting is of opinion that the so-called Liberation Society, known as the Anti-State-Church Society, is a means of sowing dissension and discord amongst Christian men, and would recommend its supporters to rather use their efforts and means to carry the Gospel to the unregenerated masses of our population than to pursue their present course of action." A gentleman upon the platform said he hoped that the remarks made by Mr. Mellors would not be allowed to pass without a retraction. —The Rev. J. Matheson said he should beg to move a very different kind of a resolution to the one proposed by Mr. Mellors. His resolution was as follows:—"That the thanks of this meeting be presented to the Rev. Mr. Williams for his very able lecture." Mr. Matheson concluded an able speech, replying effectively to Mr. Mellors, amid much applause.—The motion he had made was then seconded and carried. —The Rev. Mr. Stephenson moved a vote of thanks to the Mayor for the use of the room. The motion was carried by acclamation. A vote of thanks was then unanimously voted to the chairman.

On Tuesday evening, the spacious school-room at Springhead, near Oldham, was again filled to overflowing, to hear a lecture on "Church and Dissent," many people, undoubtedly, being attracted by the expectation of the presence of the Rev. James Bardsley, M.A., of Manchester. He did not, however, consider it necessary to put in an appearance, but two of his sons were present at the lower end of the room. W. Halliwell, Esq., was elected chairman, and after an address, chiefly in reference to Mr. Bardsley and his antecedents, in the absence of gentlemen expected from Manchester, the Rev. J. G. Short delivered a lecture. He concluded by referring to the danger which Churchmen ran by elevating Churchianity (the word was Dr. Cumming's) above Christianity, and resumed his seat amidst loud applause, after which a vote of thanks was unanimously awarded to him.

The Rev. James Bardsley has not, however, been altogether silent, but writes a long letter to the *Oldham Chronicle*, in which he denies that he was ever a Radical or Dissenter, and lugs in his old quotations from "Mr. Miall's Sketch-book," which he speaks of as "that most infamous publication in the English language; Mr. James's 'Church Member's Guide'; the *British Quarterly*, and Ellis's 'Polynesian Researches.'" The *Oldham Chronicle* in speaking of Mr. Bardsley's disclaimer says that "Dissenters ought to be profoundly thankful that there was never any danger of his advocacy." In reference to his quotations our contemporary says:—

He tells us that "they have found out the soft place of Congregationalism," and that it is "to let people hear what its own friends say about it." He is mistaken. He could not possibly take a more silly course. He may join together a number of disjointed sentences as he pleases, but it is a mere worthless piece of patchwork after all. It simply shows how ingeniously idle some people can be. It proves nothing, and it disproves nothing, and it leaves the great question at issue between State-Churchmen and Voluntarism just as before. He is mistaken when he presumes to state that anything he can do can cause any sensation, except one of astonishment at his audacity, in the Dissenters' camp; and those who do notice him at all, merely consider that, so far from hitting his enemy a hard blow in a soft place, he is an adept in running his head against a rock.

THE EJECTED TWO THOUSAND. THE NORTH MIDLAND COUNTIES.

III. CHESHIRE.

- ACTON.—*Edward Bural*.—Died in 1665, "justifying in his Nonconformity in a very solemn manner."
- ASHTON-UPON-MERSEY.—*Mr. Ford*.—No further information.
- ASTBURY.—*George Moxon*.—Went to Congleton in 1667, preaching privately in his own house and elsewhere, until 1672, when he obtained a license, and continued preaching until he was disabled. Died in 1687.
- BACKFORD.—*John Wilson*.—Took a house at Chester, and settled there, preaching frequently. Died at Chester in 1672.
- BARTHOMLEY.—*Mr. Smith*.—No further information.
- BUDWORTH.—*Mr. Leveley*.—Ditto.
- BURTON.—*Hugh Bethel, M.A.*—Ditto.
- CHELFORD.—*Hugh Henshaw*.—Ditto.
- CHESTER.—*St. Michael's*.—*William Cook*.—Committed to the common jail at Chester, after being silenced for preaching in his own house, but resumed his ministry on his release; though, it is said, for some time before he died, such was the heat of persecution, that he durst not show his face in the city. He was honoured by many at his death. The biography of *Mr. Cook* in "Palmer," gives the life of a man of singularly primitive taste and piety.
- St. Warburg's*.—*Thomas Harrison, D.D.*—A Congregationalist, and a celebrated preacher, having succeeded *Dr. Goodwin* at *St. Dunstan's*, and attended *Harry Cromwell* to Ireland. After his ejection went to Dublin and gathered a large church there. At his death the city of Dublin went into a general mourning.
- St. John's*.—*Peter Lee*.—Lived at Knutsford and probably died there.
- St. Peter's*.—*John Glendal*.—No further information.
- CHUMBLE HOLM.—*John Ravenshaw*.—No further information, excepting that he died in London "of the *Misereere*, or *Iliac* passion."
- CHURCH MINSHAL.—*Mr. Higginson*.—No further information.
- CONGLETON.—*Thomas Brook*.—Died two years after his ejection.
- DARESBUURY.—*Robert Eaton*.—Lived at Manchester, and preached in its neighbourhood.
- DODDLESTON.—*Mr. Baker*.—No further information.
- GOSWORTH.—*Thomas Edge*.—Went to Chelford. In 1672 a chapel was built for him at Withington, where he preached to one of the most crowded audiences in England. Afterwards preached at Chelford and in many parts of Cheshire and Staffordshire.
- GOOSTRY.—*John Buckley*.—No further information.
- HARGRAVE.—*Samuel Slater*.—No further information.
- KIRBY WEST.—*John Cartwright*.—Became chaplain to *Lady Wilbraham*.
- MACCLESFIELD.—*James Badshaw*.—Went to Darcy Leaver, and afterwards preached at Houghton and Beadshaw.
- MALPAS.—*George Manwaring*.—We gather that he was unable to preach after his ejection. *Philip Henry* says of him, "the restraint he lay under in his latter days was his great grief."
- MARBURY.—*John Jones*.—A Congregationalist. Imprisoned at Chester for preaching. Died suddenly at Manchester in 1671.
- MOBERLEY.—*Robert Barton*.—No further information.
- MOTTSHAM.—*Francis Shelton*.—Ditto.
- NESTON.—*Samuel Marsden*.—Went to Ireland.
- NORBURY.—*John Jollie*.—His life after his ejection is uncertain.
- NORTHERDEN.—*Mr. Dunstan*.—Ditto.
- PROVER, UPPER.—*Robert Norbury*.—Went to Ireland.
- PULFORD.—*Randal Guest*.—No further information.
- ROTHERSTON.—*Adam Martindale*.—Became chaplain to *Lord Delamere*. Resided afterwards at Warrington and Durham as a tutor.
- SANDBACH.—*Joseph Cope*.—Preached at Eccleshall and Bartomley, and, we are told, did much good as an itinerant preacher in Cheshire, Shropshire, and Staffordshire.
- SHOCKLOCK.—*John Griffith*.—Settled in Shropshire.
- TARVIN.—*Sabbath Clark*.—Died within a year of two after having been silenced.
- THORNTON.—*Samuel Fisher, M.A.*—Lived at Birmingham and died there.
- THURSTANTON.—*Mr. Watts*.—No further information.
- TILSTON.—*Mr. Boniman*.—Ditto.
- WALLOSEE.—*John Harvie, M.A.*—Became pastor of a Nonconformist church at Chester.
- WAVERTON.—*John Marigold*.—No further information.
- WHITLEY.—*John Mashin*.—Continued at Whitley, "labouring for the advantage of the people's souls with all his strength." He is presumed to have died of a broken heart caused by his ejection.
- WINSLOW.—*John Brereton*.—No further information.
- WOODCROUCH.—*Samuel Grisby*.—Ditto.
- Total Ejected in Cheshire, Forty-three.

THE REV. CANON MILLER AND THE BIBLE SOCIETY.

The *Birmingham Daily Post* publishes the following letter from the Rev. Dr. Miller resigning the presidency of the Central Association of the Auxiliary of the Bible Society in that town:—

Birmingham, St. Martin's Rectory,
April 10, 1862.

Reverend Sirs and Gentlemen,—With deep and unfeigned regret, I notify to you my resignation of the Presidency of the Central Association of the Birmingham Auxiliary of the British and Foreign Bible Society. Belonging to the section of the clergy commonly designated "Evangelical," I find that body now stigmatised in leading Dissenting organs, and in an official document, as knowingly unfaithful, as liars (because "living in habits of falsehood")—and as impliedly perjurers. See *Patriot*, March 27th, 1862; *Christian Spectator*, March, 1862. "Then and Now," by the Rev. T. M. Morris, of Ipswich: published by the request of the Ipswich Bicentenary Committee. This issue is distinctly and even ostentatiously raised in their publications. The language of the second (stated by its editor, in this day's

Birmingham Daily Post, to be "an organ of Evangelical Nonconformists") is as follows:—"The chief moral of this agitation is, undoubtedly, to hold up to public condemnation the dishonesty of the Evangelical clergy of the present day." . . . "An Evangelical clergyman's honesty is to me a mystery beyond any other in Christendom." The number of these Evangelical liars ("men living in habits of falsehood") is stated at "7,000, more or less."

And, in this town, the Rev. R. W. Dale, in his recent lecture, although abstaining from direct imputations of falsehood, has followed out strongly a line of argument obviously designed to reduce the Evangelical clergy to the same alternative—unfaithfulness to conscience, or secession.

In addition to these special attacks upon a section of the clergy, the efforts of Dissenters are now avowedly concentrated, with gathering energy, upon the destruction of the Establishment. I know not what view of these things may be taken by the great body of the Evangelical clergy.

For myself, not only do I feel that I am impelled by loyalty to my Church, and by common self-respect, to withdraw from co-operation in religious works with those who thus judge 7,000 of the body to which I belong (a tolerably exhaustive estimate of our members), nor only that all platform professions of union and brotherly love are semblances and shams which will excite the derision even of worldly men, but that I ought not, in religious matters, at any rate, to inflict upon Dissenters the society of one whom, in religious matters, they pronounce dishonest and knowingly unfaithful.

The simple but sublime object of the Bible Society never commanded my admiration more profoundly than at this moment. Nor do I waver one whit in my adhesion to its constitution in theory. But from the practical working out of that theory, in public meetings and in committees, I must abstain, until the great body of Dissenters repudiate their painful imputations. The privilege of subscribing membership I retain. If a few words of a personal character may be allowed me, I would add that the step to which I am now driven does violence to the unvarying tenor of a ministry extended over nearly twenty-five years, and violence also to fondly-cherished memories and associations. The principle first learned from my Bible, "Grace be with all them that love our Lord Jesus Christ in sincerity"—notwithstanding differences of polity—was fostered and deepened by affectionate friendship with men now gathered from a divided Church to their heavenly rest—men who were uncompromising Dissenters—the loving John Morison and the large-hearted John Angell James. That the former loved at least one youthful Evangelical clergyman as a younger brother, I can gratefully testify. That the latter esteemed the friendship of some of the Evangelical clergy as not the smallest of his mercies is declared in a passage in his "Biography," honourable in its truthful candour to the son who penned it:—"He was thus for a great part of his life compelled to seek congenial minds among the clergy of the Establishment resident in his town, and he found such among them, and often said they were his true brethren, and the men he fraternised most with." . . . "The society of the three last-named gentlemen" (Mr. Riland, Canon Miller, and Mr. Marsden) "was a great source of happiness to him in his declining years." . . . I do not finish the passage, so over-generously does it repay our respect and love. (P. 603.)

John Morison and John Angell James would have kept the Bicentenary I doubt not. They would have done honour to the ejected. But who that knew them and "took sweet counsel with them" will believe that it would have been their main object—their "chief moral"—to prove the Evangelical clergy, to the number of 7,000, knowingly unfaithful, liars, and perjurers? Oh! that their mantles were upon the celebrants!

I remain, Rev. Sirs and Gentlemen,
Yours faithfully,

JOHN C. MILLER.
The Honorary Secretaries of the Birmingham
Auxiliary of the British and Foreign Bible
Society.

The *Record*, in giving the above letter, heads it, "Bicentenary Agitation and its Fruits." But with singular simplicity the Evangelical organ publishes in the same number a leading article telling the clergy how they may best defeat the opponents of Church-rates at the Easter vestries and "secure the provision which the law allows them." It is boasted that, notwithstanding the Liberation Society, "not only is a legal rate possible in a great majority of our parishes, but that with ordinary caution the requisite conditions are not generally so difficult of fulfilment as is sometimes imagined." Dissenters will appreciate the consideration of the organ of the Evangelical clergy which, while bewailing dissension, is endeavouring to fasten Church-rates on their necks.

The Rev. F. S. Dale, incumbent of St. Luke's, Birmingham, has, for similar reasons, resigned the Presidency of the "Bristol-road (Birmingham) Association of the Bible Society." He says that his feelings towards that society remain unchanged.

But during the last few months very bitter and intemperate attacks have been made by various bodies of Dissenters against Evangelical Churchmen. Allegations have been made again and again by the leading organs of Dissent, charging the Evangelical clergy in direct terms with untruthfulness and dishonesty.

Hence it seems no longer possible for Evangelical Churchmen to join in public with Dissenters, without repudiating the uncharitable insinuations and withdrawn the positive accusations which have been so publicly and officially made, and which, judging from the silence of any repudiators, are rather approved and endorsed than disowned by the main body of Dissenters.

REV. DR. BLAKENEY AND REV. R. W. DALE ON CLERICAL SUBSCRIPTION.

The *Record* publishes the following:—

Sir,—In a letter which appeared in your columns last week, I gave an extract from a lecture by the Rev. R. W. Dale, M.A., Independent minister in Birmingham, in which he calls upon "the eight or ten thousand" Evangelical clergy who obtained "their ministerial income" by conformity to the Liturgy of the Church of England to secede from "a position which they acquired

by professing to approve what now at least they reject," and thus to show that they can no longer use "words which their hearts condemn." In that letter I called upon him to give his authority for this assertion that the Evangelical clergy reject, or in their hearts condemn any of the services of their Church. In reply I have received by post the following letter from Mr. Dale, which he permits me to publish:—

"12, Calthorpe-street, Edgbaston, April 5, 1862.

"Reverend Sir,—I beg to thank you for the cutting from the *Record*, containing the letter you have thought it right to address to me. A friend at a distance had previously done me the same service, and, as an acknowledgment of your challenge, I sent you yesterday a letter addressed to me by a clergyman, who calls himself a 'Priest of the Church of England.'

"You must be quite aware that a controversial lecturer cannot possibly engage in a paper war with every gentleman who impugns his opinions; and I must, therefore, decline to occupy the columns of the *Record* with the proof, easy as it is, that the Baptismal Service, the Services for the Visitation of the Sick, and for the Burial of the Dead, contain language which is in irreconcilable antagonism to the doctrines usually called 'Evangelical.'

"If you really wish to demonstrate the harmony between these offices and the 'Evangelical' theology, and to do it polemically, you can be at no loss for opponents worthy of your steel. The crowd of pamphleteers who were crying not long ago for Liturgical Revision, and the great host of Anglo-Catholic writers will supply you with material enough to occupy your leisure hours for many years to come.

"Perhaps, however, you wish to demonstrate that there are not 'eight or ten thousand clergymen' who disbelieve in Baptismal Regeneration, and who disapprove of the priestly assumptions in the Visitation Service, and of committing men of all sorts—if they have been baptized and are not excommunicated—to the grave with thanks to God for His great mercy in taking to Himself the departed soul. But even could you show that the number of the Evangelical clergy is not so considerable as my statement implies, I imagine the readers of the *Record* would be greatly startled and scandalised at a controversy between an Evangelical clergyman and a Nonconformist minister, in which the Nonconformist claimed a larger number of the clergy as belonging to the 'Recordite party' than his opponent was willing to acknowledge.

"I have written this for your own eye, and chiefly to thank you for your courtesy in sending me your letter, but you are quite at liberty to send it to the *Record*."

"I am, Rev. Sir, yours faithfully,

"R. W. DALE.

"The Rev. Dr. Blakeney."

Upon Mr. Dale's letter I beg to make a few observations in reference to the original question, and to extraneous points.

I. Mr. Dale does not answer my question, and does not vindicate his own assertion. It is quite true that a lecturer is not bound to enter into polemics with every one who might wish to impugn his opinions, but if he ventures to assail the honesty and to attack the character of others, he should be prepared to give the fullest explanation. He charges eight or ten thousand of the clergy with dishonesty in using "words which in their hearts they condemn." When called upon, he gives no authority for this very grave and offensive assertion, and endeavours to cover his retreat by declining to enter into polemics with me. I beg him to look again at my letter. It related to a simple matter of fact. I called upon him to establish one point, asserted by himself in his published lecture, that the Evangelical clergy in their hearts condemn the services of the Church of England. To this he attempts no reply. In the ardour of his Bicentenary prepossessions he has been betrayed into a slanderous charge against a body of eight or ten thousand clergymen; and not only so, but against thousands of good men now in heaven, such as Simeon, Scott, Cecil, Romaine, Newton, Hervey, Toplady, and, in fact, all the Evangelical clergy and bishops, many martyrs and confessors, from the Reformation to the present time!!!

II. Mr. Dale introduces extraneous matters. He assails the Baptismal, Ordination, and Burial Services, but declines to enter into controversy upon the subject. It was not my purpose to draw him into a dispute upon these questions, but to put him to the proof of his very rash, and, I hope, thoughtless assertions. I would observe, however, that the Evangelical character of these services has been established over and over again.

1. As to the Baptismal Service, it ought to be sufficient that the highest court in the realm has determined that it is compatible with Evangelical views. Even Dissenters have admitted this. Dr. Cooke, ex-Moderator of the Ulster General Assembly, who is well known as an able and eloquent advocate of Evangelical truth, spoke as follows in the General Assembly:—"With regard to Baptismal Regeneration, the Church (the Church of England) held doctrines identical with their own."—*Belfast Chronicle*, July 13, 1854.

Dr. Cooke thus affirms that the doctrines of the Prayer-book are identical with those of the Westminster Confession, which, by-the-by, was the standard of the seceders of 1662, of whom Mr. Dale is so proud.

2. As to priestly assumption in the Ordination Service, &c., I am prepared to prove that the Prayer-book does not go beyond the Westminster Confession of Faith.

3. The Burial Service, being designed for members of the Church, not the excommunicated, can only express hope and charity. There can be no valid objection to the service itself.

4. Mr. Dale tells me that the Revisionists, or the Tractarians, would give me enough to do. I have yet to learn that the Revisionists regard the Services as incompatible with Evangelical truth. Their object is not to relieve their own consciences, but to make such concessions as would draw Dissenters to the Church, and such alterations as would deprive the Romanisers of any excuse. Their wisdom is another point. Mr. Dale speaks of 500 Revisionists, but let him remember that he puts down the Evangelical clergy at eight or ten thousand, an estimate which, I can assure him, I am not disposed to reduce. As to the Tractarians, let him remember that if they claim the Prayer-book, they do also the Bible, but it has been proved often enough that they are inconsistent with both.

In conclusion, I would remind you again of Mr. Dale's assertion that the Evangelical clergy, in their hearts,

condemn those services, and I close with the words of Mr. Simeon, taken from a sermon on the "Excellence of the Liturgy," preached before the University, and his sentiments are those of the Evangelical clergy in general:—"And I desire everything I have ever written or ever shall write to be brought to that test, the Liturgy of the Church of England, persuaded as I am of its perfect conformity to the Holy Scriptures."

I am, Sir, your obedient servant,
R. P. BLAKENEY,
Incumbent of Christ Church, Cloughton.

The Rev. Canon Miller also publishes in the *Birmingham Post* a letter addressed to him by the Rev. J. B. Marsden, in which reference is made to "the virulence and arrogance" of the *Christian Spectator* and *Northern Monthly* in their remarks on the position of the Evangelical clergy. Mr. Marsden further says:—

First,—The Evangelical interpretation of the Prayer-book is not "non-natural." It is the true, and, I believe, the only true interpretation. Dean Goode, on Baptism, is conclusive on this point. So are the Zurich letters. So are the Homilies. So are the maturest writings of the Reformers.

Second,—These two magazines appear to come from the North. Now, every one of the Scotch sects holds the Assembly's Catechism in pious veneration, and the Assembly's Catechism teaches precisely the same doctrine on baptismal regeneration that our Prayer-book teaches. When I was in Edinburgh I had the pleasure of making acquaintance with the heads of the Free Church, and they remarked to me freely, "We have no quarrel with you or your Church's doctrine of baptism. We hold the very same." I could mention names if it were necessary; but I feel sure that it is not.

For at the Savoy Conference (as I have stated in the second volume of "The Puritans") the Presbyterians repeated the doctrine in language even stronger than that of our Prayer-book, or of the Westminster Assembly. They only wanted what we (Evangelicals) all want, to see the doctrine itself more fully explained and guarded.

I suppose this is one point on which we are said to act so knavish a part; for the High-Church party are complimented on their integrity, and yet they, as well as we, have, as you will recollect, petitioned against certain expressions in other offices of our Prayer-book.

So our revilers are in the same boat with ourselves. They hold the Westminster Confession, and the Westminster Confession holds our doctrine of baptism.

The editor of the *Christian Spectator*, in the same paper, replies that that magazine is published in London, "and is an organ of Evangelical Nonconformists." "The argument, therefore, which Mr. Marsden bases upon the Westminster Confession of the Scotch Churches is inapplicable." The fact that the Presbyterians of 1662 were to a great extent believers in baptismal regeneration was expressly stated in the *Spectator*, and the editor says that the persons charged by him with "dishonesty" are those who do not believe the "plain grammatical sense of the words which they have subscribed." The *Northern Monthly* also, we need hardly state, is published at Manchester, and is also "an organ of Evangelical Nonconformists."

THE HON. AND REV. BAPTIST NOEL ON SUBSCRIPTION.

An interesting discussion has taken place in the columns of the *Patriot* on the question of clerical subscription. It was commenced by a correspondent signing "Delta" who affirmed that it was "commonly believed among us that the Evangelical clergy are, in the matter of subscription, dishonest and untruthful," and volunteered exculpatory reasons in their defence. The *Patriot* replied by showing that those apologies were all too broad to be serviceable, and would suffice to defend any and every "non-natural" use of words by a Protestant Romanist or by any other equivocator. "Delta" replied by bringing forward the names of eminent Romanists supposed to be "very pious," who remained with Jansenist opinions within the Church of Rome; and of eminent English clergymen, such as Doctors Whately, Stanley, Arnold, and Alford, and Mr. Baptist Noel, the last of whom, "for above twenty years of his life," was a clergyman of the Church of England. To this our contemporary responded that persons must be judged by principles, not principles by persons; that the rules of morality, and the definitions of their violation, are much plainer than the absolute piety of even the best of men, that there is no corruption of doctrine or practice which might not be apologised for and maintained in force if the names of celebrated divines were to be alleged as first principles in argument. In last Thursday's *Patriot* "Delta" returns to the subject, urging a wholly new defence of those whom he terms "Evangelical clergy;" and that is, that they are believers in the doctrine of Baptismal Regeneration, and therefore cannot be justly convicted of dishonesty. He says that the representative men of the Evangelical party may be said to be Augustine, Calvin, Simeon, and the Archbishop of Canterbury.

The *Patriot* replies that it was speaking only of those who call themselves pre-eminently the Evangelicals and deny the doctrine of "spiritual regeneration" in baptism; such men as Mr. Baptist Noel, whose own statements on the subject are given at some length. We borrow from our contemporary the interesting account, *apropos* as it is to present circumstances:—

In the fourth section of the second chapter of the second part of his "Essay on the Union of Church and State," after producing at full length all the statements made in the Articles, the Catechism, and the Services for Baptism and Confirmation, in relation to the effects of Baptism, he concludes that, beyond all doubt, the doctrine of the Church of England is that in Baptism every child is regenerated by the Holy Spirit. He shows that this is asserted in every possible manner of expression, implied in every possible mode of illustration;

that it is not delivered once or twice in a form so doubtful that it can be explained away by Bushnell's "chemistry," but clearly, repeatedly, decisively, and very solemnly. Mr. Noel places the actual statements in common use before his eyes; he reprints them; he does not write, like "Delta," from vague recollection of the formularies; but he brings into one view the terrible accumulation of evidence that the doctrine of the Prayer-book is that of the High Church, of Bishop Wilberforce, and of the Archbishop of Canterbury—the doctrine of positive spiritual communication of the Holy Ghost in and by baptism. Mr. Baptist Noel then informs us respecting his own mental relation to these formularies during those twenty years of his life which are now alleged by "Delta" and Dr. Hoppus as a reason for thinking the "Evangelical clergy" not guilty of dishonesty. Surely here we have an Evangelical clergyman, and a "representative man," if anywhere. Yet he thus writes:—

I once laboured hard to convince myself that our Reformers did not, and could not mean that infants are regenerated by baptism, but no reasoning availed. THIS LANGUAGE IS TOO PLAIN. Although the Catechism declares that repentance and faith are pre-requisites to baptism, yet the Prayer-book assumes clearly that both adults and infants come to the font unregenerate and leave it regenerate; that they are unpardoned up to the moment of baptism, that they are pardoned the moment after. This unscriptural doctrine of the Prayer-book, as its other errors, each Evangelical minister of the Church of England is compelled by the 38th Canon to pronounce not contrary to the Word of God; and by the Act of Uniformity he must make himself a party to all this delusive instruction every time that he baptizes an infant or adult, teaches the children of his parish the Catechism, or buries the corpse of an ungodly parishioner.—P. 439.

Here, then, was an "Evangelical clergyman" who not only did not believe during those "twenty years" in "baptismal regeneration," but "laboured hard to convince himself that the Reformers did not mean that infants are regenerated in baptism." Yet he says, "The language is too plain." When did the plainness of this language begin to dawn upon Mr. Noel's mind? Will any one believe that it was only at the end of his ministry? Was he not notorious for disbelieving and disavowing the language which he says is "too plain" to permit any "reasoning to avail"? And what did he himself think of his position in relation to the duty of honesty and the sin of dishonesty? This may be learned from his actions and from his words. From his actions we learn much. He forsook "all the treasures of Egypt," fearing the wrath of the King of kings if he persevered in the false use of language; and that under every worldly inducement to continue the sinful compliances of "twenty years." His words, in a former portion of the same excellent volume from which we have quoted above, are these. At page 289 he commences a discussion of the influence exercised upon the pastors by the supremacy of the State. After citing with strong approbation the words of Bishop Wilberforce, that "a more deadly blow could not be inflicted on our Church than that a people of whose character sterling honesty is the distinctive feature should have reason to suspect that their clergy believed one thing while they taught another,"—Mr. Noel says:—

To inflict this blow it is not needful that the clergy should manifest insincerity in many things. Habitual insincerity in any one thing shows a man to be destitute of sterling sincerity. A man of truth cannot lie sometimes any more than he can lie often.

Mr. Noel then proceeds to show that "the circumstances of a pious pastor in the Establishment are such as strongly tempt him to be insincere;" that he was early compelled, at Oxford or Cambridge, to express his belief in the "Thirty-nine Articles" when he had not examined them; that "his worldly interests afterwards have, by degrees, become deeply involved" in the State-Church system; that, while great rewards await implicit compliances, frowns and ruin await any open confession of dissentient opinion. Mr. Noel then advances to consider "some of those things which each Anglican pastor declares to be agreeable to the Word of God." He takes first the Baptismal Service, recites its language respecting the "remission of sins" and "the gift of the Holy Ghost" in Baptism, and then exclaims, "And Anglican pastors declare this to be agreeable to the Word of God!" He next recites the Burial Service, and ends his comments with the same exclamation. He then takes the Ordination Service, and, quoting the words "Receive the Holy Ghost for the office and work of a priest," he declares that such statements are "nearer to blasphemous frivolity" than to the "deepest truth" claimed for them by the Bishop of Oxford. Mr. Noel then assures us that, because few Evangelical clergymen "have the courage to plunge into such an abyss of trouble" as Nonconformity prepares for them, "therefore (the italics are Mr. Noel's) they must adjust their beliefs to their circumstances as best they may." This is attempted, he explains, by "desperate efforts," by exclusive reading, by "living solely with ardent conformists." Should these efforts fail, and "should the errors of the Prayer-book force themselves upon him," his next attempt must be to conceal his opinion by absolute silence. "But this is fearful, for he was placed in the Church to be a witness for the truth." In such circumstances "concealment is falsehood," for "he has subscribed to the truth of the Prayer-book, and only on that condition is he allowed to retain his living; so that the effect of silence is to induce the people, the clergy, and the bishops all to think that he maintains the Prayer-book to be wholly consonant to Scripture." "All this is very unfavourable to the formation of a free, earnest, sincere character, eager to find truth, and ready to maintain it; yet this is essential to the efficiency of Christian ministers." We gather from these "confessions" of Mr. Noel, made in 1848, when he was just fresh from his "twenty years" of Church service, that, in his opinion, a man who uses formularies which, in their plain grammatical sense, he does not believe, is guilty of "insincerity;" and that is about the same thing with dishonesty and falsehood.

ANTI-CHURCH-RATE MEETING AT HORNCastle.—A public meeting was held in the Corn Exchange on Tuesday week for the purpose of thoroughly "ventilating" the question of Church-rates. As might be expected, from the doings of the wardens and the consequent excitement in the town, the large hall was filled with an eager and attentive audience, many of whom were scarcely able to find standing-room. All classes of ratepayers were fairly represented, the Church of England contributing her share to the assembly. Mr. T. D. Briggs was called upon to pre-

side. The chairman, after opening the meeting, called attention to the late proceedings before the magistrates, and remarked strongly on the partiality shown by the bench on the occasion. The meeting was subsequently addressed by the Rev. D. Jones, Charles Williams (the deputation from the Liberation Society), Messrs. W. Wood, W. Kemp, and others. The greatest order prevailed. The three following resolutions were carried unanimously:—

1st. That in the opinion of this meeting Church-rates are oppressive and opposed to religious liberty, and that the time has now come for aggressive action to secure their total abolition.

2nd. That this meeting regards with indignation the proceedings of the churchwardens against nine of the ratepayers of this parish in regard to the Church-rate, and at the same time expresses its satisfaction with the stand these gentlemen have made in refusing to pay, and its entire approval of their defence before the magistrates.

3rd. That this meeting pledges itself to support to the utmost the Horncastle anti-Church-rate movement until Church-rates are entirely abolished in this parish.

In a letter to the local paper the vicar says that the money due for Church-rates from the parties who had been summoned before the justices had been sent to him in an anonymous letter, and that he had paid it over to the churchwardens. The writer says he sent it to avoid leading the whole parish "into ruinous litigation."

ENROLMENT OF TRUST-DEEDS.—EXTENSION OF TIME.—A bill has passed the Lords and is now before the Commons entitled the "Charitable Uses Act (1861) Amendment Bill," which provides that "every deed, assurance, and instrument which shall be enrolled before the 17th day of May, 1864, shall, for the purposes of the said Act, have the same force and effect which it would have had if it had been enrolled within twelve calendar months next after the passing of the said Act."

JUBILEE OF THE SCOTTISH CONGREGATIONAL UNION.—It is intended this month to celebrate the fiftieth anniversary of the Union of Congregational Churches in Scotland, by holding a series of public meetings in Edinburgh, illustrative of the past history of these churches; of the distinctive principles held by them, and of their present position and future prospects. It is suggested in the *Scottish Congregational Magazine*, that a special fund should be raised for building manse and additional chapels, for founding more scholarships, for the education of theological students, or for the augmentation of the widows' and retiring ministers' funds.

CANON MILLER AND MR. MIALL.—In Birmingham some columns of the *Daily Post* are almost constantly occupied with letters from Canon Miller and his friends or antagonists. These principally turn upon an outrageous and coarse phrase used by Dr. Miller in reference to a sentence picked out of Mr. Miall's "Nonconformist's Sketch-book." Mr. Miall then wrote that "education owes nothing to the clergy." That, says Canon Miller, is "an astounding lie," and though it is pointed out to the Canon that Mr. Miall's book was written one-and-twenty years ago, that in other parts of the book he explained his meaning to be that the clergy had been apathetic to the cause of education till the activity of Nonconformists pricked them into zeal, which is certainly true, and that he had expressed a very different opinion of the labours of the clergy in the present day, yet this honourable, good-mannered Canon writes to say that he "distinctly refuses apology, retraction, or modification." Had he been a tradesman, and said the same things of a fellow-tradesman, how would he have been served?—*Patriot*.

AMUSING PUPPYISM.—The *Literary Budget* inquires whether its readers have ever heard of "a newspaper called the *Nonconformist*." The *Literary Budget* has just discovered that it has been in existence twenty-one years, and it has an editor "whose name, it seems, is Miall," whom it is now intended to present with a testimonial. It finds, indeed, that he has been in Parliament, and discovers, by the aid of the *Morning Star*, that he has "laboured in connexion with the Liberation Society," and "faithfully represented Voluntaryism in the late Commission on Education;" but it never heard of Miall before, and "upon inquiry" it finds that the Liberation Society is an association "intended to put down the Church of England." Lastly, it begs somebody to tell it what is "Voluntaryism," to which word it takes objection because it is a substantive made out of an adjective by adding "ism." We observe that the *Literary Budget* has reached a sixth number. It seems to be a gaffly hatched in the heat of Church and Tory fermentation, which takes its dunghoop for the world, and sticks and stinks but cannot sting.—*Patriot*.

LORD STANLEY AND THE QUESTION OF THE DAY.—His opinions upon the subject of the Church Establishment, and especially of the Irish part of it, are hardly ever to be met with in the mouths of any who are not hostile to Church Establishments altogether. Unfortunately, this class of questions is becoming more prominent every day. It will soon have no rivals left. Disputes upon finance admittedly concern only transient questions of detail. Reform controversies have almost become historical. The only permanent questions at issue are those which affect, more or less directly, the position of the Established Church. Here, and here alone, are the real materials for a struggle. On this one point Parliamentary divisions do not represent the ambitious efforts of individual men, but the deep and earnest feeling of two opposing hosts out-of-doors. And upon this point, accordingly, the political divisions of the future threaten principally to turn. Except on the one question of Church-rates, which has been brought to its present position by sheer mismanagement, the Church party is very much the stronger of the two. It includes, not only the bulk of the Conservatives, but a considerable number of the moderate Liberals,

including, upon this subject only, Mr. Gladstone. But it is the Conservatives who have of late especially devoted themselves, in some cases from principle, in more from policy, to the defence of this particular set of institutions; and it unfortunately happens that it is precisely upon these questions that Lord Stanley's views appear to be most extreme and most immutable. It is not to be supposed that he will ever willingly take office with a party who will probably make attachment to the Established Church their chief electioneering cry. Neither can he join with Mr. Gladstone, whose ecclesiastical sympathies are still more pronounced than those of Lord Derby's party. He must reach a far lower stratum of opinion before he will come to the level of the ecclesiastical views which were expressed in his speech at Lynn. The doctrines of that manifesto belong to the atmosphere in which only Mr. Bright or Mr. Baines could breathe with comfort.—*Saturday Review*.

Religious Intelligence.

OFFORD-ROAD CHAPEL, ISLINGTON.—Before leaving for his new sphere at Brighton, the Rev. Paxton Hood was presented by the members of the Offord-road Christian Literary Institute, with a massive silver salver. It bore the following inscription:—"Presented to the Rev. Paxton Hood by the Members of the Offord-road Literary Institute as a farewell token of their esteem and affectionate regard, and in appreciation of most valuable and disinterested services rendered by him to the Institute during the five years of his presidency. Henry Lambert, (Hon. Sec.)"

LATIMER CHAPEL, BRIDGE-STREET, MILE-END.—On Tuesday, the 8th, the Rev. E. Schnadhorst, F.R.S.L., was publicly ordained in the above place of worship (kindly lent for the occasion) as pastor of Old Ford Congregational Chapel. The Rev. H. Hooper delivered the introductory discourse; the Rev. W. Tyler asked the usual questions, to which satisfactory answers were returned; the Rev. J. Clifford Hooper offered the ordination prayer; and the Rev. John Davies, of Walthamstow, delivered a very solemn and impressive charge to the newly ordained minister from the words, "I will go in the strength of the Lord." The sermon to the people was preached at Old Ford Congregational Chapel last Sabbath evening, by the Rev. John Thomas, B.A., of Sion Chapel. The Revs. I. K. Temple, J. Bowrey, J. Hill, M.A., and other brethren took part in the service.

CONGREGATIONAL PASTORS' INSURANCE AID SOCIETY.—The eighth anniversary of this valuable society was held on the 3rd inst. at the Congregational Library. Edward Swaine, Esq., the treasurer, presided. After prayer by the Rev. William Campbell, the Rev. H. Bromley, the secretary, read an interesting report, comprehending a brief outline of its operations from its commencement in 1853 to the present time. It acknowledged a donation of 100% during the year from the committee of the Congregational Union, out of the profits of their publications. Thirty ministers in different parts of the country are receiving regular assistance in insuring a provision for their families, and twenty more have been thus aided by occasional grants to meet a pressing emergency, or until able to carry on the insurance themselves. The society possesses 1,450% consols; but till this investment amounts to 5,000%, only two-thirds of the ordinary income can be expended for the objects of the society. The committee are therefore very anxious to see this important end secured during the Bicentenary year. The gross amount for prospective widows' annuities secured by the insurances the society has aided or is aiding is 1,335% per annum. The Rev. George Smith, in moving the adoption of the report, expressed his deep interest in the progress of the society, and his desire to see it in a position enabling it to increase the amount of its grants to those already assisted as well as to spread its aid over a much wider circle. He felt assured if the object and requirements of the society could but secure the consideration of the leading friends of the denomination, funds would not be wanting. Mr. Smith also stated that at a recent meeting of the committee of the Congregational Union, another 100% had been voted to the society. The Revs. T. James, J. Bramall, W. Campbell, J. H. Wilson, R. Littler, and W. O'Neill, with John Churchill, Esq., and B. R. Thomson, Esq., in presenting and supporting the other resolutions, expressed with equal warmth their interest in the society. Mr. Wilson, as secretary of the Home Missionary Society, spoke strongly of the great blessing the society proved to some of their most valuable agents, who were deriving advantage from it. All present evinced deep interest in the society; and one friend, who had never before attended, promised to double his subscription.

LEAMINGTON.—The Rev. T. Slade Jones resigned his pastorate of the church and congregation at Hollywalk, Leamington, on Sunday, April 6th.

WEST RIDING HOME MISSIONARY SOCIETY AND CONGREGATIONAL UNION.—The meetings of these bodies, as well as the Yorkshire Congregational Board of Education, were held last week at Heckmondwike. Our report of the proceedings, in consequence of the pressure of other matter, must be deferred till next week.

NEW INDEPENDENT CHAPEL FOR HULL.—A preliminary meeting was held in Fish-street Independent Chapel School-room, Hull, during the past week, for the purpose of considering the desirability of erecting a new Congregational church on the Anlaby-road, to commemorate the Bicentenary of St. Bartholomew. The ministers and representatives

from each of the Independent chapels in the town were present, and it was unanimously resolved to appoint a committee to carry out the object.

LANCASHIRE CONGREGATIONAL UNION.—The annual meetings of the above Union were held last week in Liverpool. On Wednesday evening a meeting was held in Newington Chapel, under the presidency of the Rev. H. Griffiths, when addresses upon the subject of the Bicentenary were delivered by the Rev. A. Reed, of Preston, and the Rev. J. B. Lister, of Blackburn. On Thursday the annual meeting, open to ministers and delegates, was held in the school-room of Crescent Chapel, Mr. W. Armitage in the chair. The business chiefly consisted in voting money to sustain from forty to fifty churches in the county needing aid. Upwards of 1,200% was voted for this purpose. Several points of interest were discussed during the proceedings, and at the close a petition to the House of Lords was adopted in support of Mr. Hadfield's bill repealing the Act 9 George IV., c. 17. In the evening a tea-party and public meeting were held in Great George-street Chapel, the Rev. Dr. Raffles presiding. On this occasion addresses were delivered by the Rev. H. W. Parkinson, Rochdale; the Rev. C. Mellor, M.A., Liverpool; and the Rev. J. A. Macfadyen, M.A., St. Helena.

TAUNTON.—On Thursday evening a social meeting of the church and congregation worshipping at Paul's Meeting was held in the school-room, to commemorate the close of the pastor's first year of ministry. The Rev. William Guest was in the chair, and in the course of his address said he believed theirs was the only church in the kingdom that enjoyed the learned and godly labours of four ejected clergymen. Taunton, through it, became the very seat of liberty and religion during the darkest, dreariest period of English Church history—the latter part of the seventeenth and first half of the eighteenth century. Reviewing the past year he said:—"In the large assemblies we have had—in the over-crowded room for prayer—in the more devout character of our worship—in the more spiritual and refreshing tones of our psalmody—in the awakened attention of many to a higher life of love and safety—in the precious souls converted and added to the church—and not a few of them from among those more advanced in life—God has set the seal of His blessing. Let our motto be,—'From good to better and to better still.'" The Revs. J. S. Underwood and W. B. Griffiths, M.A., having addressed the meeting, E. Rossiter, Esq., in an able speech, urged the building of a fitting memorial of the approaching Bicentenary Celebration in the form of a handsome hall for additional school and lecture purposes, and a chapel-keeper's house. The Rev. E. A. Jones, of Bridgewater, supported this by strong pleas from the memorable history of Paul's Meeting, and its long line of distinguished ministers. J. C. Musgrave, Esq., Mr. Hawkins, and Mr. Wotton also spoke, and at the close of the meeting it was announced that about 800% had been promised, including a grant from the trustees for the chapel-house.

Correspondence.

A PARISH CHURCH QUIT-RENT.

To the Editor of the Nonconformist.

SIR,—In anticipation of the approaching Easter vestries, allow me to ask, Would it not be lawful and expedient to propose in vestry that the churchwardens be required, before their accounts for the year be passed, to hand over a small sum as quit-rent to the overseers of the parish, with a view to conferring upon them the power of trustees of the building on behalf of the parish? If Church law permits the majority to refuse the Church-rate, might it not—if the thing was tried—permit the majority to impose a quit-rent? Is it not obvious at once, whatever the letter of the law may be, that the spirit and principles of existing laws are in favour of it?

But my chief object in making the suggestion is to awaken the poor deluded victims of State-Churchism in rural parishes—first, to see with their own eyes the distinction which ought to exist between the citizen and the saint; and, secondly, to prepare them to accept of their own free will what is so rapidly coming upon them—the separation of the Church from the State.

In the hope that this simple suggestion may tend towards the overthrow of that bigotry which now robs the Son of God of His crown right as the only authorised keeper of the human conscience, I commit it to your hands, remaining as ever

Most truly yours,

THOMAS ROBERTS.

Wendover, April, 1862.

Foreign and Colonial.

FRANCE.

The Government of France has announced that the jubilee by which the Archbishop of Toulouse proposed to celebrate the three-hundredth anniversary of the massacre of Toulouse cannot be permitted. The *Moniteur* characterises the archbishop's proposal as nothing but an attempt to commemorate "one of the most lamentable and bloody episodes of ancient religious discords," and declares that the Government feels itself bound to proclaim that the law will be put in force to prevent any public manifestation such as the Archbishop of Toulouse has invited. Despite the notice in the *Moniteur*, Monsignor Desprez declares that he "is going to celebrate" the jubilee.

The Marquis de Lavalette, the French Ambassador to the Roman Court, left Paris on the 11th for England, where he is to remain a few days. His visit here is said to be on purely private business. In Paris it is believed that his return to Rome is still somewhat

doubtful, notwithstanding recent rumours which represented it as certain.

The Parisian public is speculating on the chances of the Military Dotation Bill being brought before the Corps Législatif. This bill, which was intended to take the place of the Palikao Dotation Bill withdrawn, was discussed by the Council of State a few weeks ago, but in deference to public opinion the Emperor caused it to be quietly shelved. The Imperial Government finds, however, that the army requires some concession to counteract the dissatisfaction caused by the late reductions, and it is expected that the bill will be placed before the Chambers.

The speech of Lord Palmerston on the Roman question has produced a powerful impression at Paris. It is there regarded as a protest against the French occupation of Rome, and the Liberal papers point to it as a masterly exposition of the question viewed from the only just point of view.

ITALY.

The King, accompanied by Ratazzi, will, it is now announced, leave Turin for Naples on the 25th inst. The *corps diplomatique* has been invited to accompany the King to Naples. It is believed that all will accept the invitation.

Garibaldi has arrived at Pavia, and was received with great enthusiasm. He has since been at Brescia. In all the towns visited Garibaldi took the greatest care to set up the cry, "Italy and Victor Emmanuel!" and at all banquets proposed the health of the King, Prince Humbert, and the Royal family.

In the Chamber of Deputies on Tuesday last, M. Ratazzi, in reply to a question concerning the negotiations for the removal of Francis II. from Rome, said that the Italian Government still insisted upon pointing out that the presence of the ex-King was the source of the disorders arising from brigandage. The Government believed that the Emperor of the French recognises the evil, and perceives the necessity of providing against its continuance; but it was impossible to succeed in vanquishing all their difficulties at a single blow.

It is reported at Turin that the Italian Minister of Foreign Affairs has addressed "a most energetic remonstrance" to the representative of the Austrian Government at Turin, on the subject of the encouragement given by the Austrian Government to the brigands who infest the Southern provinces of Italy. It is alleged that the Austrian authorities at Trieste permit the concentration at that port of the Bourbon adherents and their embarkation to join the brigand ranks.

The capitulary vicar of Bologna has been arrested.

A long address, signed by three cardinals, fourteen archbishops, and fifty-six Neapolitan bishops, has been presented to the Pope in favour of the maintenance of the temporal power. This *pronunciamento* is intended as a set-off against the contrary address of the inferior clergy. The subscribers to the former address declare, amongst other things, that "modern civilisation is a system purposely invented to weaken and destroy the Church of Jesus Christ."

Father Passaglia has been nominated an officer of the Order of St. Maurice and St. Lazarus.

The Italian Chambers have been prorogued to the end of May.

ROME.

In a Consistory held at Rome on the 7th, the Pope nominated sixteen bishops, and among them those who are to occupy the vacant sees in France. His Holiness then asked the opinion of the cardinals on the canonisation of the martyrs of Japan.

The Neapolitan General Clary has been ordered to confine his residence to Civita Vecchia, where he will be under the surveillance of the French military authorities. This measure has been ordered in consequence of his co-operating in reactionary movements.

AUSTRIA.

The police have received orders to be more lenient in Hungary, and the Hungarian Minister, Count Forgach, is permitted to resist the demand of the Reichsrath for information on Hungarian finance. The fact, which is unquestionable, is supposed to indicate the Emperor's secret belief that he must, sooner or later, come to terms with Hungary. Meantime he has ordered, on receipt of intelligence of the battle on the James River, three iron-cased vessels.

PRUSSIA.

The Berlin papers publish a protestation of the University of Berlin against the electoral instructions of the Minister of Public Worship. The document is couched in a very independent spirit. The following passage contains the substance of the protestation:—

We cannot consider the struggle which actually agitates Prussia as a conflict between Royalty and Democracy. But if it were so, we are convinced that the conflict could not be resolved in favour of a strong and constitutional Royalty by the action which the Government endeavours to exercise upon the electors—an action which has hitherto been unknown in Prussia. The professors of the University add a declaration to the effect that they will only act upon those political principles which rest upon a conscientious conviction and the free and independent expression of the national will.

The members of the University of Bonn have followed the example given by their colleagues of Berlin.

The first number of a new weekly journal, en-

titled the *Progress*, published in Berlin, has been seized for an article criticising the present Ministry.

POLAND.

Some disturbances have taken place in the Warsaw Cathedral. An attempt at a demonstration was made there on the 10th by the students in order to induce the public to leave the building. The sermon of the archbishop was for some time interrupted. Fourteen of those who had instigated the disturbance were arrested. It seems quite certain that the new archbishop is for many reasons unpopular among numbers of his countrymen.

TURKEY.

In consequence of the incessant hostilities carried on by the Montenegrins, the Porte has informed the Great Powers that it has sent orders to Omar Pasha to address an ultimatum to the Prince of Montenegro. In this ultimatum the Turkish Government demands the immediate release of prisoners, and a formal engagement on the part of the Prince henceforth to prevent invasions of the Turkish territory. All the Great Powers, except France, consent to the invasion of Montenegro. Omar Pasha has consequently received orders to operate immediately from three points.

The districts of Kruschiwze and the Sutorina have offered to submit to the Turks, and have expelled Luca Vuclavitch. The latter is said to have been wounded, and to have taken refuge upon Austrian territory.

GREECE.

Advices from Athens of the 4th inst. announce that Nauplia still holds out, and that two bands of Turkish Albanians had penetrated into Greece to support the insurgents. On the 30th March Fort Palamides, commanded by Grivas, opened fire upon the Royal troops. General Hahn notified to the French Vice-Consul that if the firing was not stopped he should shell the town. The insurgents not taking heed of the notification, and having continued firing, killing and wounding three or four men, General Hahn gave the signal to bombard the town. His shells fell into the city, where great excitement prevailed. All the forts hoisted a white flag. General Hahn thereupon ordered the bombardment to cease. He at the same time invited the inhabitants to leave Nauplia, but the insurgents prevented them doing so.

A letter from Athens of the same date (4th) says that public opinion is opposed to the bombardment of Nauplia. A compromise between the Government and the insurgents is thought probable. The leaders of the revolt would be exiled, and the Ministry modified. Families were flying to the Piræus, in order to take refuge upon shipboard in case of need. English and French ships of war had left for Nauplia, to afford an asylum to fugitives. Fresh disturbances had broken out in Syra, for which island the steamer *Amalia* had left with troops.

INDIA.

Lord Elgin landed and assumed the government on the 13th of March. On the following day Lord Canning received deputations from all classes, with addresses.

The *Englishman* expresses the fear that the enormous shipments which each mail reports, will tend to keep the Indian markets in their present unsatisfactory state, and characterises the action of the home merchants as "eminently suicidal."

A telegram from Bombay to March 27th, says:—"Letters from Cabul report that the Persian army, 50,000 strong, is advancing upon Herat."

CHINA.

PEKIN, Feb. 1.—Much is expected from the energy of Prince Kung. A large body of rebels have been driven out of a barricade at Woosung by the Imperialists, under the command of Colonel Ward, an American.

SHANGHAI, Feb. 21.—Bodies of volunteers are forming. Much speculation is rife as to the result of the rebellion and the interference of other powers. Reports have reached this city that the inhabitants of Nankin are in a state of starvation and are eating human flesh.

AUSTRALIA.

The non-arrival of the December mails from England was peculiarly inconvenient, as the Australians were still in suspense as to the issue of the Trent difficulty, and had the idea that the Americans were indisposed to make that apology for the San Jacinto's outrage which could alone avert hostilities. The Victoria Parliament had voted a sum sufficient to complete the batteries in course of erection in different positions on the shores of the bay. At a review of the volunteers on the 15th February, 2,000 young, active, sturdy fellows showed by the precision and rapidity with which they went through their different evolutions, that they would be no insignificant auxiliaries to the regular troops in repelling invaders.

The Ministry was increasing in strength, just in proportion as the Opposition was being broken up and sustaining repeated desertions. The Ministerial Land Bill was likely to pass. It was the intention of the Government to appoint five or six lecturers as agents to proceed at once to the mother country, to make known the capabilities and resources of the colony.

The commissioners appointed to inquire into the cause of the disasters attendant on the late Victorian exploring expedition have made their report. They are pretty free in their censures on almost all who have had anything to do with this ill-starred expedition—

not excepting even the unfortunate leader, Mr. Burke, to whom they attach great blame, and charge with the want of care and discretion.

In South Australia several failures had taken place during the month—amongst others, Mr. B. Nathan, for 37,000*l.*, and Messrs. G. Phillips and Co., for 12,000*l.* Much disappointment and anxiety were felt at the non-arrival of the mail.

In Sydney cricket absorbed public attention. The first match between the All England Eleven and the twenty-two of Sydney was witnessed by some 25,000 people, and was won by the former.

Emigration to Queensland was setting in. On the 29th of January three emigrant vessels, bringing upwards of 1,000 souls, arrived simultaneously at Brisbane. The efforts to grow cotton are likely to be crowned with complete success. When the mail left, the crops were in flower and looking well.

NEW ZEALAND.

The gold-fields continue to send down considerable quantities of the precious metal; but, as many of the diggers are leaving in anticipation of wet and cold weather, against which there are not sufficient antidotes in the shape of firewood and plenty of provisions, it is anticipated that the yield will speedily fall off. In Dunedin there are more people than can be comfortably accommodated, and the consequence is that house-rent and living have risen to prices which will rival those of Melbourne in the palmy days of the gold-fields of Victoria.

The latest advices from the disturbed districts convey anything but an indication that there is a probability of a continuance of peace.

FOREIGN MISCELLANY.

The Japanese Ambassadors have arrived in Paris, where they have had an official reception from the Minister of Foreign Affairs and the Emperor.

The census of Prussia was taken on 3rd December, and shows the population to be 18,497,458, proving an increase of 1½ per cent. per annum. Prussia, therefore, has nearly the population of England and Wales, but will take 75 years to double itself. Berlin contains 545,319 people.

THE PRINCE OF WALES.—On the 25th ult. his Royal Highness was at Suez, when a small steamer was placed at his disposal by the Egyptian Government, in which the Royal party crossed over to Ain Mousseh (the well of Moses). On the 27th his Royal Highness arrived at Alexandria. The afternoon was devoted to visiting the obelisks and Pompey's pillar. On the following morning the Osborne, attended by the *Doris*, put to sea on her way to Jaffa. News has since been received of the safe arrival of the party at Jerusalem, whence they purposed proceeding by the Jordan and the Sea of Tiberias to Damascus. It was intended that the Osborne should pick up the party at Beyrout, and proceed with them by way of Rhodes, Smyrna, and Constantinople.

IMPORTANT EXPERIMENTS AT SHOEBOURNE.

At Shoeburyness, on Tuesday, experiments were tried against a target built like the side of the *Warrior* with a new gun (not yet rifled) of Sir William Armstrong's, made on purpose to take a great charge of gunpowder, and so secure a high initial velocity. The gun is iron, 14 feet long, the diameter of its muzzle 10½ inches, and its weight 12 tons. If rifled it would throw a 300-pound shot, but unrifled it only threw 156-pound shots. It was tried with a charge of 40 pounds of powder (more than twice the ordinary charge of the old guns). The result was astounding. The side of the *Warrior*, which had resisted both the old 68-pounders, and the ordinary Armstrong 200-pounders at the same range, was utterly shattered by this gun, even with a 40 lb. charge, and with a 50 lb. charge of gunpowder was riddled so effectually, that there was little doubt but that it would have passed entirely through the real ship at a similar range, and made its exit from the opposite side. The first shot entered, passed through 18 inches of backing, and was stopped by the inner iron skin of the ship, which, however, it cracked. The next went through plating, backing, skin, and all. The 50 lb. charge produced a still more formidable effect. The target was the same as the side of the *Warrior*, Defence, Black Prince, and Resistance, namely, a four-and-a-half in. iron plate, with two layers of ten in. teak beams placed transversely, and with an inner skin of wrought iron nearly an inch thick. The iron-plated frigates now building—the *Achilles*, *Hector*, *Agincourt*, *Valiant*, *Northumberland*, and *Minotaur*—are to have plates five and-a-half inches thick, with the same thickness of teak and inner iron. But when the new Armstrong gun is rifled, so that a 300 lb. shot can be thrown with the same initial velocity, there can be no doubt that this coat of mail will yield as easily as the other. The damaging effect of a shot is in proportion to the mass multiplied by the square of the velocity; and in doubling the weight of the shot, therefore, if the velocity be not diminished, the damaging power will be also doubled.

MARK LANE.—THIS DAY.

Very small supplies of English wheat were received fresh up to this morning's market, and the trade, both for red and white parcels, ruled firm, at full quotations. The show of foreign wheat was moderately good. In most descriptions, sales progressed steadily, and prices were well supported. Floating cargoes of grain were in fair request, and the currency ruled firm. Good and fine qualities of barley were in request, at extreme rates; but inferior samples met a dull inquiry, at about former terms. Fine malt moved off steadily, at full prices; but other kinds were a slow sale, at late rates. Oats, of good and fine quality, were fully as dear as on Monday. Inferior parcels, however, were somewhat neglected, though without change in value.

Postscript.

Wednesday, April 16.

THE CIVIL WAR IN AMERICA.

(Per America, by Telegraph from New York to Halifax and via Queenstown.)

NEW YORK, April 3 (Evening).

General Banks's column continues to advance, and has reached Edenburg. The Confederates are retreating and destroying all the bridges behind them.

The *Baltimore American* states that there is no doubt that the *Merrimac* is thoroughly prepared and ready for another expedition. The delay in the *Merrimac*'s coming out is believed to be that she is waiting for ammunition, for the heavy guns which have been placed on board, and also for some infernal machines constructed by Professor Maury. The Confederate steamers *Jamestown* and *Yorktown* are being more thoroughly iron-clad to accompany the *Merrimac*. The shots from the *Monitor* are represented to be the only ones that injured the *Merrimac*. These shots were thrown under the shield of the *Merrimac* at the time she attempted to run the *Monitor* down. It is reported that two other steamers are being iron-clad at Richmond to accompany the *Merrimac*.

Refuge from Charleston report that a panic has prevailed there since the capture of Newbern, and that women and children were leaving the city. It was expected that the Federals would strike a blow there.

The *New York Times* affirms that there is no doubt that active operations against New Orleans have commenced, as a despatch published in the Charleston papers, dated New Orleans, 29th, announces that two Federal gunboats commenced on the 28th an attack on Fort Jackson, some distance above the head of the passes.

The Washington correspondent of the same journal says it is stated that General Rosencrans has resigned, declining to serve under General Fremont.

The *New York World* announces that all correspondents connected with the army are ordered to return by the Secretary of War, and are prohibited from remaining under a penalty of arrest and imprisonment.

According to the Richmond papers nearly 100 Federal transports and other vessels are in Hampton Roads, and a large number of Federal troops have recently been landed in that vicinity.

The *Journal of Commerce* announces that the Confederate generals Johnston and Lee are entrenching themselves on the Rappahannock, with a force estimated at 150,000 to 180,000 men, and they are also believed to be throwing up works on the Rapidan. The position thus chosen by the Confederate army in Virginia is favourable to defensive warfare, being rugged and heavily timbered.

The Federal general, Macdowell, is watching them on one side, and McClellan on the other.

General Burnside's expedition will, it is expected, storm Fort Macon as soon as reinforcements arrive.

The Confederates have strongly fortified Goldborough.

In Mississippi the planters were piling their cotton ready for firing.

A portion of General Banks' *corps d'armée* has arrived at Manassas, after a tedious march from Winchester. During their march they encountered no portion of the Confederate forces.

The *New York journals* publish letters from Port Royal, stating that the Federal expeditions had found a wide-spread Union feeling in all the parts of Florida which they had occupied.

A telegram from St. Louis states that General Curtis has issued the following special order, dated "Head-quarters of the Army of the South-west, March 26":—

Charles Morton, Hamilton Kennedy, and Alexander Lewis, coloured men, formerly slaves employed in the rebel service, and taken as contraband of war, are hereby confiscated, and not being needed for the public service, are permitted to pass the pickets of this command northward, without let or hindrance, and are for ever emancipated from the service of their masters, who allowed them to aid in the efforts to break up the Government and laws of our country.

THE ITALIAN PARLIAMENT.—TURIN, April 15.

—To-day, in the Senate, the Minister of Justice, in reply to a question from Signor Chiesi, proposed that all the landed property which had been confiscated by the late Duke of Modena for political motives should be restored to its former possessors. This proposition was put to the vote, and approved of by the Senate.

A BOILER EXPLOSION happened about two miles from Wolverhampton yesterday, which occasioned the death of nineteen persons, and serious injuries to ten others.

LAMBETH ELECTION.—Mr. Roupell is about to resign his seat. As several gentlemen have been mentioned as having been solicited to stand, the election bids fair to be a hotly contested one, and a general opinion seems to prevail that the contest will lay between Mr. Frederick Doulton, of Manor-house, Dulwich, and Mr. Montagu Chambers, Q.C. An influential meeting of electors was held at the Horns-tavern last night. H. R. Ellington, Esq., in the chair. After considerable discussion a resolution in favour of Mr. F. Doulton, as the Liberal candidate, was adopted by a large majority. The feeling of the meeting was strongly in favour of avoiding those enormous expenses which have been too often rendered necessary in large constituencies.

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TO CORRESPONDENTS.

“F. S. W.” Sibbertoft.—We will notice the correspondence next week.

* Several articles of intelligence are unavoidably postponed for want of room.

The Nonconformist.

WEDNESDAY, APRIL 16, 1862.

SUMMARY.

BOTH Houses of Parliament adjourned on Friday for the Easter holidays—the Commons to the 28th and the Lords to the 29th inst.

Mr. Bouvier's Clergy Relief Bill was read a second time on Wednesday last, but only on the understanding that it was to be referred to a Select Committee with a view to considerable alterations. It is rather amusing, at a time when Church Defence lecturers are going up and down the country asserting the comparative independence of the Church of the civil power, and ventilating their theories of the State being nothing more than the trustee of Church property, that seceding clergymen find it necessary to come to the Legislature with a supplication that they may be released from their bonds. Neither the whole Bench of Bishops nor Convocation are able to help them out of their difficulties. So they are obliged to come to a Parliament composed of diverse religious elements, from the Roman Catholic at the one extreme to the Jew at the other, to ask for permission to doff the clerical order. The debate brought out proof of the bondage of the Church, and few addresses have been delivered during this Bicentenary year so damaging to the Establishment as that of Mr. Bouvier. That undoubted friend of the Church of England drew a melancholy picture of the uncomfortable position of the clergy in consequence of their ordination vows, of their “doubts and scruples,” their hesitation as to whether they can “fairly and honourably” retain their preferment, and of the legal penalties which nevertheless prevent secession. While one party in the Church is clamouring for the expulsion of the authors of “Essays and Reviews” from the Church, the law keeps them in. Mr. Bouvier's speech might indeed be published as an effective and timely tract by the St. Bartholomew Committee.

The debate that followed deserves to be well studied. Sir W. Heathcote resented the bill as an insult to the Church—heretics ought to be excommunicated. Mr. Hubbard, true to his High Church creed, averred that a clergyman “could not possibly be relieved from the character he had assumed.” Mr. Newdegate described the bill as “Voluntarism gone mad,” while Mr. Bill hinted that “the proper subject for their consideration was, how persons should be let into the Church, rather than by what restrictions they should be prevented from getting out.” Mr. Milnes, Mr. Walter, and Sir George Grey united in testifying that, in consequence, partly of the more tempting “prizes” outside, and partly from objections to the subscription required by law, young men of talent and intellect now rarely seek a mission to the Church, and that there is a marked inferiority in those who, in the present day, take holy orders. We commend these grave admissions to the notice of Canon Miller, Mr. Bardsley, and Dr. Blakeney, who make light of the grievance so seriously described by lay members of their Church, and ignore the existence of the conscientious disquietude notoriously existing among the clergy, and making their position, “which,” as Mr. Milnes says, “ought to be the privilege of

their lives, a burden upon both their outward and their inward existence.” Unless Mr. Bouvier's bill is materially pared down there is a little chance of its acceptance by the Bench of Bishops as Lord Ebury's measure for relaxing subscription.

On Thursday Ministers suffered a defeat—their bill for the construction of a Palace of Justice to contain all the courts, at the expense of the Suits' Fee Fund, having been thrown out by a majority of two. The Conservatives rejoiced vociferously over the small triumph gained by the aid of their Irish allies. Every defeat of this kind reveals the weakness of the tie between Lord Palmerston and his supporters, and enables the Opposition to boast that he is only Minister on sufferance.

On Friday, however, the Government, thanks to the headlong fanaticism of the Irish ultramontane members, recovered their prestige. The lugubrious complaints of Sir George Bowyer and the other Papal representatives were only a foil to the manly and generous sentiments expressed by Mr. Layard, Mr. Gladstone, and Lord Palmerston towards Italy. The array of facts marshalled by the Under-Secretary for Foreign Affairs, showing the progress of Italy as a nation and the desperate devices of her enemies, was supplemented by the Chancellor of the Exchequer's eloquent expressions of sympathy, and clinched by the Prime Minister's outspoken declaration that for the future of Italy the Emperor of the French is mainly responsible, and that the continued occupation of Rome by French troops is in direct violation of the principle of non-intervention, a principle that has been recognised by France as distinctly as by England. The decisive tone of the Ministerial speeches has created no little sensation in Paris. The whole of the Liberal press of that capital re-echo the sentiments of Mr. Gladstone and Lord Palmerston, and the *Moniteur* tacitly acknowledges their force by entirely ignoring them. The debate has occurred most opportunely. The Emperor has been for some time in doubt what course to pursue at the Court of Rome. His double-faced policy has broken down, and he is now under the necessity of choosing between the straightforward diplomacy of M. de Lavalette and the Papal subserviency of General Goyon. His own agents, to say nothing of his Ministers, are averse to any further encouragement of Papal conspiracies against Italy, and Friday's debate will help to strengthen their hands and, to fasten upon Napoleon III. before the eyes of Europe the sole responsibility for the revival of Neapolitan brigandage.

Last week's artillery experiments at Shoeburyness have revived the hopes of the partisans of fortifications. Sir W. Armstrong's new monster gun, with an immensely increased charge of powder, shattered, at a distance of 200 yards, with only a 156lb. ball, the hitherto impenetrable target representing the side of the Warrior. The superiority of artillery over iron-plated ships is thus established, and the panic-mongers are doing their utmost to force a not-unwilling Government to proceed with these costly stationary defences. Lord de Grey hints that it would be wise to proceed with the erection of iron-cased forts simultaneously with the construction of floating defences, and that even if the former were abandoned there would be no surplus for building iron vessels. We have already begun to build fifteen iron-plated ships before one has been tried, and all this expense is to be over and above the cost of a scheme of fortifications denounced as worthless by so high an authority as the late Admiral Dundas, and although it has been shown that three of the floating batteries of the newest invention could be built for the sum which has been paid for the mere foundations of the forts, and five could be had for every one of the four iron frigates afloat.

There is a pause in the tide of Federal successes in America. We hear nothing new of the campaign in Virginia, but in the far West the Confederates have checked the progress of their hitherto victorious foes. Island No. 10 still holds out against the mortar vessels of Commodore Foote, and prevents the Federals from descending the Mississippi to Memphis, while at Corinth, Alabama, General Beauregard is ready to dispute their progress with 70,000 men. The Washington Senate have ratified the President's scheme of emancipation with compensation, but, so far as is known, the Border States, Kentucky in particular, indignantly repudiate it.

ENGLAND, ITALY, THE POPE AND THE EMPEROR.

THE debate with which the House of Commons closed the first division of the current session, notwithstanding the remarkable reticence of the Conservative leaders—possibly on account of it

—may be pronounced the most interesting, the most important, and the most creditable one which has taken place during the present year. It presents a fair and vivid illustration of the opinions and sentiments of the English people on the present position of the Kingdom of Italy, her rights, her difficulties, her moral bearing, and her prospects. It shows how these things strike the overwhelming majority of our countrymen, and wherein and why a small minority differ from them. That it will very materially help to sustain the Italian cause—far more so than by any active interposition in its favour—no man who can appreciate the action of moral force upon the international policy of European States can reasonably doubt. It will be eagerly read by all the statesmen and potentates of Europe—and, little ground as we have for hoping that it will avail to fashion their policy towards the new-born kingdom, there is good reason for believing that it will modify their counsels, and, to some extent, shape their future course.

In the judgment, then, of this United Kingdom, represented by its Government and Legislature, and emphatically expressed by all its subsidiary organs of public opinion, the people of Italy have a right to determine for themselves, without asking the consent of surrounding nations, the form of government under which they prefer to live. What claims upon their continued allegiance their former princes and rulers may have is a question for them to consider and deal with, and for them alone; and so long as they engage to observe the laws, and conform to the customs, arising out of the comity of nations, they possess within themselves an indefeasible title to decide whether Italy shall in future be one kingdom under free institutions, or whether it shall be a federation of more than one, or whether it shall be divided into a number of petty principalities, governed, as of yore, by a more or less paternal despotism. It will go forth to the world as the mature opinion of England, unshaken by any of the disquietudes which the Kingdom of Italy has recently undergone, that the Italian people have solved the problem set before them wisely and well—that, on the whole, their conduct has been as patriotic and praiseworthy as their choice was prudent—that they have good reason to persevere in the course they have marked out for themselves—and that, spite of past and present embarrassments and troubles, their prospects of ultimate and complete success are reasonably assured and certain. Thus much may be gathered from the debate which Sir G. Bowyer, as the advocate of the Papal Court, most unwisely for his client's ends, deliberately provoked.

It is admitted that the revolution in Italy, like all great political changes brought about by other than moral and constitutional means, has been followed by some local disorders which, had they been much more serious than the friends of the Pope can prove them to have been, would not have sufficed to prove that the revolution is an event to be regretted. But it is fully apparent that, apart from extraneous and foreign causes, there would not have been even that small measure of social disturbance which confessedly exists. For any cruelties or atrocities with which the fair fame of the Italian people has been unhappily tarnished, foreign influence, and royal and papal unscrupulousness, must be held responsible. When, under shelter of the Holy See, hordes of mercenary bandits are organised and sent forth, to penetrate into the interior of the country, and to pillage, burn and slay, wherever they go, nobody cognisant of the facts is entitled to affect surprise that the country does not settle down to its normal quiet, or to deduce from it the inference that political disaffection is the parent of the disorder. And if in resisting these successive incursions of foreign freebooters, and in avenging the villanies of which they have been guilty, deeds of terror have been done of which humanity is ashamed, no one can do justice if he forgets the exasperating provocation by which these retaliatory enormities have been wrung out from the people. At the door of the ex-King of Naples, and of the Pope who entertains and encourages him, public opinion in this country lays the disturbances which worry and exasperate Southern Italy—not at that of the Revolution. It knows what is going on at Rome. It sees that the districts pointed out as the scenes of daily atrocities, are those maritime and frontier districts only that are accessible to the organised expeditions of malefactors and desperadoes which are despatched by Francis II. from Rome, which are made up chiefly of foreigners, and which no respectable soldier will stoop to command. And seeing this, it pities far more than blames the Kingdom in which such misrule occurs.

But how does it happen that the exiled King and the imbecile Pope can carry out, on Italian soil, nay, in the very centre and heart of Italy, these machinations against her peace? Napo-

leon III. so wills it—that is the only answer which the question can receive at present. Why he wills it is an unsolved riddle—one, perhaps, of which he himself could furnish no clear explanation. The most reasonable seems to be that he is apprehensive of the priesthood of France, to whom he owes so much for the resuscitation of the Buonaparte dynasty. Hence, the protracted occupation of Rome by twenty thousand French bayonets, and hence the obstinate refusal of the Pope to allow the Italian people the use of their own capital. It is this fact that explains the administrative weakness of Victor Emmanuel's Government in Southern Italy—and it is to this that we are bound to attribute most of the disquiet tending to disaffection that troubles some of the provinces in that part of the King's dominions. The evil, however, it is believed, will cease with the cause. France cannot evermore remain at Rome—happily, cannot remain there at all without heavy expense and still more serious discredit. Patience! the end will come at last.

Meanwhile, Italy, as a whole, is making rapid strides towards national prosperity—her troubles are local and partial—her revival of industrial, intellectual, social, and political energy is general and most encouraging. She is passing, as a kingdom, through the maladies incident to childhood, and she is passing through them favourably. England expects and hopes to see her develop into a healthy, vigorous, and peaceful adolescence. Such we take to have been the true meaning of the debate on Friday night.

THE END OF EDUCATIONAL REFORM.

THE Bishop of Oxford, the member for Bradford, Lord Palmerston, and Mr. Walpole, will now, we suppose, be satisfied. We have an amended Revised Code—one that ought to content the most clamorous advocate of vested interests, the most Conservative opponent of reform, and the most Radical supporter of a wasteful and a profuse national expenditure.

The last New Minutes leave us, however—until they are cancelled—a step or two in advance of where we were. There is a clause in the Code issued on Friday, which actually recognises the expediency of paying, in some proportion, according to results achieved. But let not the reader expect too much. The sum of four shillings per scholar is to be paid according to the average number in attendance at school throughout the year—paid whether the scholar be taught well or ill, or whether he learn anything or nothing. This is one of the sops which has been thrown to the clergy and the teachers in response to their agitated clamour against paying for substantial results. Not the only one however! Evening schools are to be paid for in a similar way—the New Minutes guaranteeing half-a-crown per scholar, according to the average number of attendants in the year. Nor is this all. For every infant under six years of age who has made 200 attendances the sum of 6s. 6d. per annum is to be paid to the school managers. It will be seen that, with these allowances, a school placed under the most inefficient master may manage to secure a tolerable subsidy from the State. Let us see what an average-sized school might thus obtain without anything being efficiently taught or anything whatever learned. Taking a school with 200 scholars, its income would probably be as follows:—

One hundred and fifty-two scholars in average attendance	£30 10 0
Sixty infants	19 0 0
Fifty evening scholars	5 0 0

Total £54 10 0

Fifty-four pounds for a school of 200 scholars represents in round figures, 270,000*l.* per annum for all the schools in connection with the Privy Council system. That is pretty well to pay for no tangible or appreciable results! We hope the opponents of the Revised Code will consider it to be sufficient; but if they should not, with Lord Palmerston in office, and Radical members to support him, they will doubtless be able to secure more favourable terms.

Well, and the "Results?" The new Minutes specify that the sum of eight shillings per annum shall be paid for every scholar above six years of age who has made more than two hundred attendances—one-third of which is to be forfeited if the scholar should fail to satisfy the inspector in reading, one-third for failure to satisfy in writing, and one-third for failure to satisfy in arithmetic. The scholars presented for examination are not to be classified according to age but according to specified and progressive standards, which, we may add, have been reduced to a level which, if the teacher can teach at all, he cannot fail to make his scholars reach. Thus, the first standard for scholars above six years of age is competency to read a narrative in mono-

syllables, to write, from dictation, capital and small letters, and to form the figures (*sic*) up to 20, name any figures at sight up to 20, and add and subtract figures up to 10. The last and final examination will be as to competency to read a newspaper paragraph, to write such a paragraph slowly dictated, and to do a sum in practice, or bills of parcels. It has been pretty well ascertained that although modern scholars could answer you off-hand any question in hydraulics, dynamics, physiology, or chemistry, they could not pass the examination which is now to be the standard of a successfully-taught child. With the prospect of a loss of 2s. 8d. per scholar on failure, it is now probable that the Government schoolmasters will, in some instances, condescend to teach these rather useful matters. We may just add that, subject to similar conditions, a school will receive 5s. for every evening scholar who has attended twenty-four times in twelve months, and that the Government has consented to take the ultimate responsibility for the pupil-teachers' salaries; and when we have added these, we have told the reader nearly all that is new in the last New Code.

We take it for granted that the Minutes we have now described will be adopted by the House of Commons. It is to be supposed that they have not been passed without a conference with the leaders of the Opposition, and that, in that conference, the details were agreed upon. Like all such agreements, however, this seems to be a most unsatisfactory one to the yielding party. In the speeches of Lord Lyveden, Lord Granville, and Lord Ellenborough, and in the references that have been made to the Marquis of Lansdowne's sentiments, there are evident not merely the chafings of defeat but the mortified feelings of men who have been stopped in the way of securing a great reform. In the sentiments of those speeches, in the unequivocal expression of opinion on the part of the whole Liberal press of the country, and in the rottenness of the system itself, we see proofs that this is not the end of educational reform. It is all that the present Parliament may care for, but there is scarcely a work which that Parliament has done which future generations will not point to as signs of the shame of the Palmerstonian Administration. Not the least amongst these signs will be reckoned its cowardly submission to an anti-educational faction, and its yielding acknowledged national interests to mere private and party considerations.

THE ROMAN CATHOLICS AND THE LIBERAL PARTY.

APART from the avowed declarations of Irish members and priests, there are several events that indicate the settled intention of the Catholics of the United Kingdom to sever themselves from the Liberal party, with whom they have been more or less in alliance since Catholic emancipation, and to spare no effort to turn out the present Government. In the Oxfordshire and Preston elections the Catholic electors supported the Conservative candidate, and in the House of Commons the Irish members avail themselves of the opportunity of voting against Government on any and every occasion. Major O'Reilly, the newly-elected member for Longford, indeed, makes no secret of his intentions. In a published letter he states that, though sitting on the Ministerial benches, because he supports reform, the ballot, and the abolition of Church-rates, he, with several others, is determined "to vote on all occasions against the Government." In the present evenly-divided state of political parties the Catholics undoubtedly hold the balance, and will have it in their power, sooner or later, to help the Conservatives into office.

What then? Will the Irish members be any nearer to the realisation of their own special objects when Lord Derby is in power? Is it in the power of a Conservative government to save the temporal power of the Pope, or even to delay an issue that depends more upon the will of the French Emperor than upon the decision of an English Cabinet? Friday night's debate on Italian affairs is a conclusive answer to these questions. The policy pursued by Lord Palmerston's Government in Italy is in fact the embodiment of the national convictions—convictions that are as strongly felt among the Conservative party as in the Liberal ranks. The Catholics appeared to be buoyed up with the delusive expectation that the Opposition leaders on their return to office would be able directly or indirectly to serve the Papal cause. Are there any signs that such expectations would be realised? Why were Mr. Disraeli and his colleagues absent or silent on Friday evening? Why had they not a word to utter in support of the champions of Rome? Simply because such a course would have ir-

retrievably damaged their own prospects, and alienated an influential section of their own supporters. These difficulties would increase rather than diminish on the accession of a Derby Government, and the British nation would not tolerate a Ministry openly or covertly hostile to Italian independence, or suspected of an intention to prolong the sufferings of Italy by giving a moral support to the tottering sway of the Pope. Indeed, the mere suspicion of pro-Papal sympathies is the greatest obstacle to the return to power of the Conservatives. In expecting that a Derby Government would avert the downfall of the Papacy the Irish Catholics are pursuing an *ignis fatuus*, and leaning on a broken reed.

The Irish members, guided by the counsels of exasperated priests, foreign and domestic, are playing into the hands of their natural enemies, who will use and betray them, instead of taking a stand on their own firm and impregnable ground. What concessions can they expect from a Tory Government? They do not pretend to hope that Lord Derby will help to overthrow or mitigate their greatest grievance—the Irish State Church. But can they even reckon on Tory help to obtain a charter for the new Catholic university? Only last week a proposal to petition Parliament for that object was opposed by the Conservative members of the Dublin corporation, on the ground that the subject was not one which municipal bodies ought to entertain. Acting on the ambiguous policy of their political leaders, these gentlemen endeavoured to get rid of the subject without discussing it on its merits. No Government, be it Whig or Tory, durst concede such a demand; and if they did, Parliament would undoubtedly refuse its sanction. Past experience, moreover, has shown that even in the distribution of Irish patronage, party claims have always had the preference with a Tory Government over those of their Catholic allies.

At present the Irish members appear to hug their delusion, or perhaps they are not free to act upon their own convictions. But the time is coming when they will assuredly discover that they have got nothing by separating themselves from their natural allies, and have been deserted by those to whom they lent their support. They have real grievances to be redressed. The Irish Catholics can urge irresistible claims, founded on justice, which the Liberal party not only admit, but are ready to co-operate with them in realising. Why should they give up the substance for the shadow? Why strive after a sectarian collegiate institution when there is the richly-endowed Dublin University, in the emoluments and fellowships of which they are entitled to claim a full share, and would be supported in the demand by the great body of English Liberals? They would obtain far more support on this side St. George's Channel in the attempt to put down a dominant Church, the symbol of Protestant ascendancy, and an insult to the Catholic majority, than in striving after small sectarian concessions at variance with the spirit of the age. There might be an Irish Liberal party, strong in the justice of their demands, in the support of British Liberals, and in the sympathy and mutual co-operation of English Dissenters. But so long as the Catholic members allow themselves to be the mere tools of the Vatican, and a stepping-stone to Tory ambition, they will be mistrusted by those who sincerely desire religious equality without ascendancy for all religious bodies, and betrayed by those who will assuredly kick away the ladder by which they ascend to power.

PERSONAL JUDGMENTS.

It is a pity that men in general do not apply Bacon's method of induction to their estimates of each other. A man's comfort and usefulness in life are far more dependent upon what he thinks of his neighbours' character than upon the accuracy of his personal knowledge of natural philosophy—and yet whilst he would deprecate all hasty generalisations and inferences about physical facts, he seldom exercises caution when he draws conclusions that affect moral character. We are all of us too prone to forget what a very complex and self-contradictory a thing is human nature, except when we are passing judgment upon ourselves. Then, indeed, we are ready to make charitable allowance for troops of anomalies very few of which, if observed in another, could we contrive to reconcile with a regard to principle. But we seldom or never extend to our acquaintances, or even our best friends, the benefit of that indulgence with which we weigh our own character. One reason is, perhaps, that in our own case, we see all the good that is in us in juxtaposition with the particular exemplifications of evil which conscience is compelled to condemn. In other words, when we judge our

selves, we always place the general drift of our character and dispositions as a set off against individual instances of wrong-doing, and hence refrain from sweeping self-condemnatory conclusions. We know that we are not so utterly devoid of right feeling as this or the other act of questionable morality might lead others to suppose we are—and, although we are biased by self-love in our estimate of our character as a whole, there can be little doubt that we come nearer to the truth than they do who hastily infer an all-comprehensive judgment from two or three acts which, for ought they know, are isolated and exceptional.

The common error is that, both for good and evil, men are too apt, in estimating the personal character of those with whom they have to do, to found their conclusions upon premises far too narrow to sustain them. From a single exhibition of virtue, more especially when it has taken us by surprise, or when the circumstances in connexion with which it has been displayed commend it strongly to our sympathies, how ready we are to venture upon a general eulogium far too magnificent to be supported by the few facts which lie within the purview of our knowledge. And having generously but thoughtlessly committed ourselves to a generalisation that overlaps our premises, how strong the temptation thenceforth to call in the aid of partisanship, to the interpretation of phenomena we find it hard to reconcile with our first conclusions! Let any one submit what are called his "favourable impressions" of another's character to a rigid analysis, and in nine instances out of ten he will discover that, however true they may be, they are made up of materials of the most flimsy texture, quite unfit to resist the wear and tear of daily and intimate companionship. His good will, excited by incidents wholly beside the mark, has leaped to conclusions beyond the boundaries of the only facts pertinent to his estimate—at all events, of the only facts that have come within range of his observation—and, in the warmth of his pleasurable emotions, he pronounces an off-hand judgment which is too frequently appealed against by many subsequent revelations of the inner man. And so it comes to pass that the heroes of our youth seldom continue to be the heroes of our maturer age—and that the most glowing panegyrics we have ever pronounced upon our fellows, are so often picked to pieces in some aftertime by our own reversal of opinion.

But it is in the hasty formation of unfavourable judgments of personal character that we are at once so sternly virtuous and so unjust. We hear of such and such a one of our acquaintance being convicted of somewhat that our sense of rightness instantly and decidedly condemns. Let it be taken for granted that the act of evil is fairly proved! Our want of consideration is usually shown, not in the carelessness with which we deal with the evidence of that particular act, but in the unwarrantable speed and boldness with which we deduce general inferences from it. "The man who can do this" we are apt to say "can do anything that is unworthy and foul." It may be so—but are we quite justified in concluding that it must be so, from the single fact under notice? Suppose, for example, that under the pressure of sudden and powerful temptation, or owing to the entangling influences of a chain of faults comparatively trivial in the first few links, but growing to more serious dimensions with each that is added—suppose, we say, that we ourselves had been guilty of the delinquency which we so justly condemn in another, should we, viewing it full in the light of our inmost consciousness, and of our life-long recollections, deem it competent to carry with it the entire weight of the generalisation which, in the case of another, it seems to us so capable of bearing? Are we quite sure that if it were possible to transplant the act, with all its attendant circumstances, qualifications, motives and ultimate objects, from his experience to our own, we should in our hearts regard him as just in drawing from it the same sweeping conclusion concerning our character, as we have deduced from it concerning his?

We are not now intent upon enforcing an observance of that charity which "hopeth all things." We verily believe that men's judgments of one another, founded upon particular and perhaps isolated deeds that will not bear too close a scrutiny, are, in the main, mistaken and unjust. In theory we all admit that no one can instantaneously reach the extreme confines of baseness—but in practice, we too frequently make our inferences as if the theory were untrue. And we are especially liable to commit this injustice in respect to persons who take a prominent position in public life. There is extreme danger of our doing so at the present time—and it behoves us to be upon a constant watch against it. In the matter, for example, of clerical subscription, we shall not only sin against charity

but shall probably violate justice, in forming our estimates of personal character by the application of inexorable rules of moral logic. All attempts to make out that men may deviate into a sort of casuistical duplicity in perfect innocence, and without injury to their own sense of uprightness, may be set down as vain, and as even more mischievous than vain. No law of God or man warrants us in trying to confound things that in their respective natures essentially and eternally differ. To profess with all solemnity in words which, in their natural and grammatical sense, convey but one meaning, a faith other than those words express, is an act that neither truthfulness nor charity can gloss over as devoid of moral evil. Let the act, by all means, be fitly denounced! But to condemn as perjurers, and as men whose religious professions are to be sorely suspected, all those who remain in the Church of England and preach doctrines the very opposite to some of those included in their subscriptions, is to jump to conclusions which facts will not justify. Any application of a Procrustean process in our estimates of personal character is a mistake. Men are both better and worse than any single deed of theirs would appear to indicate. We have a right to describe with inflexible truthfulness the moral character of an act—we have no right to deduce from it with the same confidence the personal character of the actor. A man may be carried away into dissimulation as was Peter, and yet be no hypocrite.

But we are insensibly sidling off into matters of public controversy—a habit that we made up our minds to avoid in these papers. Now, were any one to infer from the present and the previous departure from the rule we have laid down for ourselves, that we hit upon this particular form of writing for the express purpose of sending abroad into society ill-natured criticisms, on persons and things ecclesiastical, surrounded by a garnish of speculations on more common topics, he would present a practical illustration of precisely that bad propensity which it is our object to expose. Our deliberate purpose was exactly the opposite of that which it would appear to have been if these two exceptional instances were taken as a fair and full interpretation of it. So it is often with men's lives. The drift of them means one thing—while many of their individual acts say another. If we are resolved to characterise the former by the latter, we do not only an uncharitable but an untruthful thing. Men, unfortunately, and sometimes almost insensibly, swerve into wrong-doing, without being systematic and deliberate wrong-doers. We have, therefore, a profound distrust of what are dignified with the description of "instinctive judgments" in all matters of personal character. Rapid generalisations and swift decisions are less to be relied upon here than even in the interpretation of the phenomena of the natural world. "Judge not, that ye be not judged," is the inspired canon—and here, as elsewhere, the rule holds good, "Whatsoever ye would that men should do unto you, do ye likewise unto them." We have only to ascertain how such and such an aberration, if it were our own, would affect our estimate of our own general character, to find out how we may most safely and most justly accept it as a factor in forming our judgment of another—and we have the highest of all authority for believing that, in the long run, "with what measure we mete it shall be meted to us again."

THE CIVIL WAR IN AMERICA.

(Per America, by Telegraph to Boston and from Roche's Point, Queenstown.)

NEW YORK, April 1 (Evening).

General Burnside has occupied Beaufort without opposition. 500 Confederates retain possession of Fort Macon, but are reported to be cut off from supplies.

70,000 Confederates, under Beauregard, are supposed to be concentrated at Corinth, Alabama.

It is supposed that the Confederate forces along the new line of defence, from Island No. 10 to Decatur (Alabama), number 200,000 men, and that an extensive battle will shortly occur in that part of the country.

In Congress Mr. Sumner has made a long speech advocating the abolition of slavery in the district of Columbia, with compensation to the slaveowners.

The prize steamer Magnolia, with 1,000 bales of cotton, has arrived at New York.

The House of Representatives has reported amendments to the Tax Bill, striking out the tax on flour, and reducing the tax on cotton 1c. per lb.

Mr. Swaine has introduced a resolution in the Confederate Congress to withdraw the Commissioners from England and abandon further attempts to obtain British recognition.

(Per America, by Telegraph to Halifax, and from Roche's Point.)

NEW YORK, April 3 (Evening).

The Confederates are reported to have withdrawn

all their forces from the coast of Georgia and taken all their guns to Savannah. Fort Pulaski has been entirely invested by the Federals and all communication with Savannah cut off. The surrender of the fort is daily expected. 500 Confederates occupy Pulaski. Should they refuse to surrender, General Sherman will shell the fort. Savannah and its approaches are strongly fortified. From 20,000 to 50,000 Confederates are supposed to occupy the town.

The Senate has passed the resolution to co-operate with the States desiring to emancipate slaves by a vote of 32 to 10. The resolution was strongly opposed by the leading members from the border States.

It appears likely that the bill for the abolition of slavery in the district of Columbia will pass the House of Representatives by a large majority.

Active skirmishing has commenced on the Rappahannock.

It is stated from Washington that cars were running to Manassas, and that the railroad was open four miles beyond that point.

Contrabands, arrived at Fort Monroe from Norfolk, state that the Confederate steamer Merrimac had been repaired and brought out of dry dock; that her crew had gone on board, and that she was now ready for action. Several new guns of heavier metal had been placed on board. The steamers Jamestown and Yorktown had also been strengthened, and would accompany the Merrimac. Three deserters from a North Carolina regiment also report that the Merrimac was in daily expectation of attacking the Monitor.

According to reports from Island No. 10, 3,000 negroes were employed on the batteries on the island. Sixty-five of the troops of the island and forty negroes had been killed by the shells from the Federal gunboats, and the upper shore battery had been abandoned, but the others were being strengthened. The Confederates were supposed to have 15,000 men, and their encampments had been removed out of the range of the Federal guns.

It appears from the latest accounts from Fortress Monroe that the reported burning of the Nashville steamer by the Confederates at Beaufort and the later rumours of her having been captured by the Federals are alike untrue. She has once more made her escape, having succeeded in running out of Beaufort harbour on the night of the 18th ult., safely passing the blockading steamer Cambridge and the sailing barque Gemsbok.

It was reported that the Federal fleet, under Commodore Porter, had crossed the bar at the Southwest pass, it was supposed for the purpose of attacking New Orleans.

A Democratic conference, having for its object the re-organisation of the Democratic party, has been held at Washington, several members for the border Slave States being present.

Kentucky has declared against the President's compensation offer. Immediately on its receipt a member of the Lower House introduced a bill disfranchising any person who should propose or support the abolition of slavery, and banishing them within ten days. The bill was received by forty-eight votes to twenty-eight, but the constitution requires a majority of two-thirds. The vote, however, sufficiently displays the temper of the Assembly.

The Baltimore and Ohio Railroad Company announce that all the bridges on their road are completed, and that the last rail to re-connect Baltimore, Washington, and the Eastern cities with the West would be laid on the 31st ult.

Parliamentary Proceedings.

HOUSE OF LORDS.

ITALY.

On Thursday, on the presentation of papers on Italian affairs, the Marquis of NORMANBY complained of the meagreness of the correspondence which had been produced, and that only one despatch of Sir J. Hudson of this year had been included in it. Earl RUSSELL said that the papers were such as were in possession of the Foreign-office relating to the subject on which the noble marquis sought information.

CHANCERY REGULATION BILL.

Lord KINGSDOWN moved the second reading of the Chancery Regulation Bill, the object of which is to make it as nearly as possible imperative on the Court of Chancery to avail itself of the jurisdiction it possessed to deal with every matter which came before it, without the necessity of sending questions for decision to the courts of law. After a few words from the LORD CHANCELLOR, expressing his fear that the bill as it had been modified in the Commons would not carry out its object, the bill was read a second time.

THE REVISED CODE.

Lord LYVEDEN asked the Lord President of the Council if he intended, after Easter, to move for a select committee upon the minutes of the Privy Council respecting Education as recently altered. He deprecated the attacks which had been made on Mr. Lowe, and observed that Parliament was greatly indebted to that gentleman and to the President of the Council for the effort they had made to stem the tide of extravagance which had set in on this subject. He contended that Parliament had no right to tax the people of this country for anything beyond elementary education. All instruction that went further than elementary education ought to be sup-

plied by voluntary efforts, and he thought a committee ought to be appointed to ascertain the exact position in which the question stood. He believed the majority of the people were led away by the cry of education, and had no real knowledge of what it was for which they were paying these large sums of money. He thought their lordships were entitled to ask what value they received for the £800,000, which the country was every year spending on schools; and what was the answer of the Commissioners? Why, that the money did not educate one-fourth of the children of the nation, and that the education which was given was too ambitious and too superficial. They could hardly have found in the English language two words more condemnatory of the existing system; for what they wanted was an education which was not ambitious, but was sound. (Hear, hear.)

Earl GRANVILLE was unable to accede to the proposition made for a select committee, but he promised to lay on the table the Code as now altered next day, and to state the nature of the alterations. He thanked the noble lord for the reference he had made personally to himself, and for his perfectly truthful appreciation of the services which Mr. Lowe had rendered the public. Still more, he would thank the noble lord for the very good sense and for the excellent principles which he had laid down with regard to the general question in the speech which he had just made. He entirely agreed with what the noble lord had said with regard to the revised code. The noble marquis behind him (Lord Lansdowne) had authorised him to state (which he did with great satisfaction) that in his opinion the time had come when a change should be made in the mode of distributing the public grant. The noble marquis, without entering into the details of the code, also authorised him to say that he concurred in thinking that the proposal before the House would have proved a beneficial one. He (Lord Granville) must frankly confess that in his individual opinion the last concessions which the Government had made were not improvements in their plan, but that, on the contrary, while they tended to a certain extent to diminish the economy of the plan, they diminished also the efficiency of the stimulus which it would have applied to that elementary instruction of which the noble lord had expressed himself in terms not one whit too strong.

The Earl of ELLENBOROUGH said he was in the last degree dissatisfied with the position of this question, and he thought that the public would be of the same opinion.

Government had a case of the most monstrous abuse shown in the report of the Royal Commission—an excessive expenditure constantly increasing, very little good obtained, and no hope of more good being done. They endeavoured to apply a remedy. They could not reduce the expenditure, but they desired to make such an alteration that at least the benefit obtained should be commensurate with the expenditure. That was a legitimate object which it was their duty to endeavour to effect, and it would have been contrary to their duty if they had not made the attempt. They had been driven to make concessions—they would have been beaten on a division if they had not. That he feared was the consequence of those concessions, as when the question came on again there would be just the same coalition, and there would be a constant fight for more concessions. He saw nothing in prospect but a constantly increasing expenditure without a corresponding benefit to the public. He knew not whether by means of a bill her Majesty's Ministers could not have avoided these concessions; but he trusted that they would place before the public clearly and distinctly the great question of public economy as connected with education. The only interest that he took in the matter was on the ground of public economy. *He was perfectly satisfied that if Parliament were to refuse all grants for education, such an impulse having been given to it, the education of the people would still go on with great advantage, because the greatest portion of it would be owing to the charity of individuals, and that would be received with gratitude. But when the public purse came in at one door, charity and gratitude generally went out at the other, and economy went with them. He wished success to the Government in their efforts to arrest the progress of this enormous charge, which the most eloquent advocates of the system rather gloried in, and which, if it were allowed, would absorb a still larger portion of the revenue.*

Their lordships then adjourned, at twenty-five minutes to seven o'clock.

THE REVISED CODE.

On Friday, Lord GRANVILLE, in laying on the table the modifications which the Government had promised in deference to the wishes of the House of Commons to introduce into the New Education Code, briefly explained their purport. With respect to attendance, it would be proposed to give four shillings a year for every scholar on the average attendance of the scholars attached to the school. The school would also be entitled to the payment of eight shillings for each child attending more than 200 times, who did not fail in an examination in the three rudiments of reading, writing, and arithmetic; and for each child who failed in any one of these three elementary branches, 1s. 3d. of this payment of 8s. would be deducted. "In addition to the four existing standards of examination, the Government propose to add two more, making six standards altogether, and the scholars will be examined in the manner in which the masters present them." There was only one most rational and necessary provision annexed to this arrangement, "that a school shall not receive any grant in virtue of a child passing only a standard which he succeeded in passing the previous year." The proposed arrangement with regard to pupil-teachers and the assumed obligation of the managers towards them, Lord Granville stated as follows:—"In case the operation of the Revised

Code diminished the existing payment to the pupil-teachers, the central office would undertake to make up the difference." His own private opinion was that these alterations were neither improvements nor economical, but the Government had endeavoured frankly and freely to meet the general wishes expressed in another place, and he hoped that they would be accepted in the same conscientious spirit; but if any further concessions were required, the scheme would be so much deteriorated as not to be worth persisting in. At the same time they would get rid of the difficulties which were overwhelming the central office, and apply a considerable stimulus to local action, which was the most important agency in any scheme for the education of the labouring classes.

After a few words from Lord BELPER and Lord STANHOPE, the subject dropped.

FORTIFICATIONS AND IRON SHIPS.

Lord VIVIAN asked whether the Government had or had not abandoned the intention of proceeding with the forts at Spithead, or whether they intended to proceed with the construction of iron ships?

Lord DE GREY and RIPON said it was not desirable that her Majesty's Government should take any hasty action founded upon a single event, nor abandon too hastily a course adopted by Parliament after full discussion. Although the foundation of the forts at Spithead had been already contracted for and commenced, the Government had decided to suspend the works going on at these forts and to refer the matter for reconsideration to the Defence Commission, which would then report on the subject. It must not be imagined that out of the money voted for commencing these works there would be any surplus for building iron vessels. The Government would, no doubt, when the Defence Commission had made their report, apply to Parliament for the necessary funds to carry out their suggestions, and would then state what course they proposed to take. He then proceeded to point out the exaggerated opinions which had been based upon the engagement between the Merrimac and the Monitor as to the invulnerability of ships and the inutilty of forts. The recent experiments at Shoeburyness, described in the *Times*, had sufficiently shown a steady average superiority of the gun over the iron plates. At the same time, it must be remembered there was a limit to the thickness of armour-plating for ships, while the power of artillery was capable of much greater development. He, therefore, thought it would be unwise entirely to suspend or abandon the erection of forts, especially as forts, in combination with floating defences, would be of the greatest value.

The Duke of CAMBRIDGE agreed with Lord De Grey and Ripon that it was only by combined defences of forts and ships Spithead could and ought to be defended, and that after the experiments at Shoeburyness we ought to continue the course of defence originally laid down, as those experiments had fully shown the power of guns of heavy calibre, when heavily charged with powder, to pierce the thickest iron plates. He thought her Majesty's Government had acted wisely in not giving up the original plan, but in pausing for further consideration. He hoped, however, the pause would not be a prolonged one.

The Earl of ELLENBOROUGH thought the Government was right in not proceeding too hastily, but he hoped they would not proceed too tardily. He expressed an opinion in favour of the ultimate superiority of the gun, and thought that forts would be essential and cheaper than ships.

The Duke of SOMERSET defended the policy of the Admiralty, and observed that if they were to do all that was urged upon them, and to be swayed by every popular panic, they would incur great expense, with very doubtful and uncertain results. They had already begun to build fifteen iron-plated ships before they had tried one, and he thought that this was quite enough at once. They now saw their way further, and were prepared to proceed at once with Captain Coles's and other plans.

On the motion of Earl GRANVILLE, their lordships adjourned until Tuesday, the 29th instant.

HOUSE OF COMMONS. THE CLERGY RELIEF BILL.

On Wednesday, Mr. E. BOUVIER moved the second reading of the Bill "for the Relief of Persons in Holy Orders of the United Church of England and Ireland declaring their Dissent therefrom." He explained his reasons for proposing the measure. Many persons, owing to scruples on theological points, were desirous of freeing themselves from the obligations imposed upon them by their ordination and by the canons of the Church; and when he considered what the subscriptions were which were required from clergymen, he did not wonder at a person, in after life, feeling scruples upon the subject.

When a person happened to be ordained deacon of the Church of England, he was, under the statute of Elizabeth, required to subscribe to the Thirty-nine Articles, to take the oaths of allegiance and supremacy, and further, by a canon of the Church adopted in 1603, to sign three articles, which were to the following effect:—

I. That the King's Majesty, under God, is the only supreme governor of this realm, &c.

II. That the Book of Common Prayer, and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used, and that he himself will use the form in the said book prescribed in public prayer and administration of the Sacraments, and none other.

III. That he alloweth the Book of Articles of Religion agreed upon in the convocation holden in London in the year 1562, and that he acknowledge all and every the articles therein contained, being in number 39, besides the ratification, to be agreeable to the Word of God.

To these three articles whosoever will subscribe he shall, for the avoiding of all ambiguities, subscribe in this order and form of words:—

"I, N. N., do willingly and ex animo subscribe to these three articles above mentioned, and to all things that were contained in them."

Such were the oaths and obligations imposed on a clergyman when he was first ordained, but when he was admitted to a benefice the operation was repeated with a further extension, he being obliged to take in addition what was called "the oath of canonical obedience," which was as follows:—

"I, A. B., do swear that I will perform true and canonical obedience to the Bishop of — and his successors in all things lawful and honest. So help me God."

That, however, was not all. The Act of Uniformity enjoined that—

"Every person put into any ecclesiastical benefice shall, within two months after he shall be in actual possession, upon some Lord's-day openly read the morning and evening prayers appointed to be read by the said Book of Common Prayer, and after such reading shall declare as follows:—'I do here declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book entitled the Book of Common Prayer, &c.'"

Such was the process in accordance with which a clergyman became entitled to hold a benefice of the Church of England, and he, for one, did not wonder that every clergyman who took the oaths in question should entertain scruples with respect to the obligations which they imposed in after life. (Hear, hear.) Indeed, he doubted very much whether one layman in a thousand would in mature life be prepared deliberately to subscribe to all those obligations, especially the declaration that he gave his "unfeigned consent and assent to all and everything contained and prescribed in and by the Book of Common Prayer." (Hear, hear.) Since that declaration had been framed thousands of men had scrupled first of all taking it and afterwards remaining in the Church with such opinions as they felt themselves bound to hold. What was the history of the declaration? It was framed with the express object of driving out of the Church of England some of the most pious ministers whom she had ever numbered among her members. It was the triumph of a political religious party in this country which had obtained complete domination over the first Parliament of Charles II., and which sought to make the Prayer-book as offensive as it could be to the prejudices, as some would maintain, but also to the scruples of many of the best men in the Church. The party to which he alluded had been successful in their aim, and the subscription had from that day down to the present been a source of serious discontent and dissatisfaction. The House was aware how, within recent times, the scruples of which he was speaking had again sprung into active existence. It was but a few years ago that some 5,000 clergymen prayed for some relief with respect to the reading of the burial service. (Hear, hear.) But what, let him ask, was the ordinary history of the case of a man—he did not speak of those brilliant exceptions who did honour to their profession—going into the Church? He was destined from his boyhood for the ministry. He went to college, pursued the necessary course of study, and went up to be ordained, and having accomplished the minimum amount of the requirements for the purpose, and having succeeded in being ordained, he took the oaths which had been enumerated, a process which upon his admission to a benefice he repeated with certain additions which had also been mentioned. He then either settled down to the energetic performance of his every-day duties, and did not occupy his mind much with theological controversy; or, being of an inquiring turn of mind, he devoted—unless, indeed, he subsided into a life of inactive ease—himself to the acquisition of that knowledge which his profession would naturally lead him to seek. Taking the latter course, he in many instances became satisfied by further research of the truth and force of those convictions which at the time of his ordination he entertained. It, however, not unfrequently occurred that doubts and scruples arose in his mind with regard to those convictions, and with respect to the possibility of retaining, as a consequence, fairly and honourably his preferment in the Church. So situated and harassed by contending feelings, let it be supposed that he adopted the conscientious course, and resigned his benefice. What was he under the circumstances to do? If he desired, like many good men, to continue in the service of the great Being whose ministry he had already entered, and sought to become a clergyman of a Dissenting congregation, he was immediately met by the fact that the law prohibited him from following out his wishes, as was decided in the well-known case of Mr. Shore, and that if he did so he might be prosecuted and sent to prison. It might be said that the law was not put in force in many such cases, but even so the liability to punishment remained, so that to become the minister of a Dissenting congregation was a way of life which was legally barred against a clergyman seceding from the Church of England. Neither was he permitted to engage in any lay occupation, as was shown by the case of the clergyman from whom he had that very day presented a petition, who was refused to be admitted as a student of their inn by the benchers of the Middle Temple. The following canon, the 76th, 1603, was against him:—

No man being admitted a deacon or minister shall from thenceforth voluntarily relinquish the same, nor afterwards use himself in the course of his life as a layman, upon pain of excommunication.

He again made application for admission to the inn to the benchers, but they told him that they could not grant his request, and that their refusal was based upon the canon and upon a rule of their own, passed in the last century, he believed in reference to the case of Mr. Horne Tooke. It was to be remembered, moreover, that by a modern Act of Parliament a clergyman sentenced by the ecclesiastical courts to excommunication was liable to be sent to prison for any term not exceeding six months. Under the existing state of the law clergymen who had left the Church were wholly excluded from every pursuit of life with one exception: they might with impunity become Roman Catholic priests. The law, in short, was a disgrace to our time and country, and a remedy was urgently required. A few days ago he presented a petition signed by a good many gentlemen of the highest eminence who had been ministers of the Church of England. The petitioners stated the grievances which he had endeavoured to set forth, and they asked for a remedy. Was the House not bound to give them one? It was justice that he asked for them. Could anybody maintain that there was not persecution for religious opinions in this country? Was it not persecution to inflict temporal penalties for the avowal of religious convictions? He

was persuaded it was for the true interests of the Church that those who were galled by the fetters imposed by her subscriptions should be permitted to leave her communion if they pleased. (Hear, hear.)

Referring to "Essays and Reviews" men, he said men had wondered how the authors, who were ministers of the Church of England, could at one and the same time maintain their position in the Church and avow opinions which, at any rate, on the first blush, appeared inconsistent with her standards.

What did the heads of the Church say upon that point? In a letter addressed to the Rev. Mr. Williams, and signed, with one exception, by all the archbishops and bishops, he found the following passage:—

Rev. Sir,—I have taken the opportunity of meeting many of my episcopal brethren in London to lay your address before them. They unanimously agree with me in expressing the pain it has given them that any clergyman of our Church should have published such opinions as those concerning which you have addressed us. We cannot understand how these opinions can be held consistently with an honest subscription to the formularies of our Church, with many of the fundamental doctrines of which they appear to us essentially at variance.

That was merely the expression of an opinion generally entertained throughout the country—an opinion in which he shared; but it showed in how false a position the heads of the Church were placed by the existing state of the law. The authors of "Essays and Reviews" were told that they had published opinions which were inconsistent with the formularies of the Church, and that they ought not to remain in the Church. Their answer was, "We can't go; you won't let us out."

Mr. WALFORD.—They say they remain in.

Mr. BOUVIER.—But the law kept them in. (Hear, hear.) They were shut out from every occupation in life, except that of a Roman Catholic priest. (Hear, hear.) It came to this—the right hon. gentleman would drive them out to starve in the streets, or he would compel them to be silent. Was it, then, mere silence which the Church of England required from men who had formed conscientious opinions upon the highest and holiest subjects? (Hear, hear.) The only other alternative was to let them out and invite them to go. (Hear, hear.) But he wished the House to regard his bill from another point of view. Within the last few years the standard of ability and intellectual power among those who sought admission to the ministry of the Church of England had decidedly deteriorated. (Hear, hear.) He had heard the fact acknowledged by those who were well capable of forming an opinion, and he could understand why it should be so. It might be partly because the prizes of the world outside the ministry of the Church were greater now than at any previous period of our history, and partly because the prizes within the Church itself were less; but he was quite sure that one of the motives which must operate to deter men of intellect from entering the ministry of the Church was the notion that if they did enter it they must become slaves for life. (Hear, hear.) There were no means, however they might alter their opinions, for them to escape from the service of the ministry, and he could understand why men of the highest capacity and intelligence, though honestly desiring to enter the Church, and thoroughly convinced of the truth of her formularies and standards, should yet be unwilling to abandon the full right to exercise their brains, and indisposed to enter into an engagement as to what their opinions should be for all time coming. (Hear, hear.) There were many men who late in life had deeply regretted that they ever entered the ministry of the Church, owing to a change of opinion which induced a constant struggle between their interests and their consciences. It was for the interest of the Church herself—for her peace, her purity, and her prosperity—that such men should be released from a life of slavery. (Hear, hear.)

He should not object, he added, to the bill being referred to a select committee.

Sir W. HATHCOTE, who had given notice of a motion to refer the bill to a select committee, observed that there was some confusion in Mr. Bouvier's argument. He had not distinguished the cases of beneficed and unbeneficed clergymen. He was not aware that a clergyman unless holding a benefice was under any disability. There was, however, a residuum of grievance which he desired to relieve, and he was ready to assent to the second reading of the bill with the understanding that it would be referred to a select committee; but, unless it came out of the committee in a very different state, he should be disposed to resist the passing of the bill.

Mr. M. MILNES thought the bill, in its present state, might offer a premium upon heresy, and place persons in an inconvenient and even immoral position.

At the bottom of the whole discussion lay the broad fact that there were many men of the highest integrity, who in their youth had taken orders in the Church, but who for certain reasons had come to feel that those orders, which ought to be the privilege of their lives, were a burden upon both their outward and their inward existence. How many persons were there who, though having no ill-will against the Church, though capable of becoming excellent lay members of the Church, were yet disinclined to become teachers in the Church, and who at the same time, in consequence of having taken subordinate orders in early youth, were inhibited from following secular occupations in which they might distinguish themselves, or, at all events, earn a just remuneration? His main objection to the bill was that it did not meet the case of such persons. It was a premium upon heresy. It placed before every one of the class he had mentioned the temptation, which in many cases would be irresistible, of saying to himself, "Though I have no wish to go out of the Church, though I am willing to remain a lay member of it, yet the only way in which I can relieve myself from obligations of which I want to get rid is by declaring myself a heretic." He regarded that as a very objectionable, not to say immoral, provision, and he trusted the select committee would amend it. There could be no danger to the Church of England—a Church which was assuming every day more of a voluntary character—a Church which was rapidly growing out of its Erastianism—in permitting persons who had taken deacon's orders in early youth, but who

did not wish to become teachers of the Church, to engage in secular pursuits as laymen.

Lord STANLEY, after quoting in favour of the principle of the bill a pamphlet written in 1849 by the present Bishop of Exeter, said he supported its principle upon two grounds; first, that it was for the interest of the Church of England; secondly, that it would be an act of justice to individuals. He, however, suggested various points of detail which, in his opinion, would require consideration.

Mr. WALTER was prepared to support the second reading of the bill; at the same time, he agreed with Mr. Milnes and Lord Stanley that there were many details in the bill which required the most serious and grave consideration.

He must entirely confirm the opinion expressed by his right hon. friend the member for Kilmarnock, that from all he had heard from those conversant with the state of the Universities at the present time there was a growing disinclination to enter into holy orders in the Church of England; and although it might be true that there were greater prizes in other professions at the present day, yet it had frequently been stated to him, by persons competent to judge, that the theological discussions in the religious world on controverted points formed one of the greatest obstacles to young men of talent entering the Church, and one reason of the marked inferiority of the clergymen of later days who had entered into holy orders. He thought it would be far better that the Church should encourage men to take orders at a later period of life—(hear, hear)—when they might have had time to mature and correct their opinions, to investigate the points which frequently formed the subject of controversy in the present day, and satisfy themselves that they had some special calling for the ministry on surer grounds than they were capable of forming at an early period of life. (Hear, hear.)

Mr. HUBBARD did not deny that there was a certain small amount of grievance, but he demurred to the title of the bill and to the spirit in which some of the clauses were drawn. He was ready to relieve the grievance, but not by throwing a slur upon the clergy. He had no objection to its being called the Seceding Clergy Bill. He particularly objected to that provision of the bill which enabled a clergyman by sending a sixpenny letter to the next magistrate to relieve himself of his most solemn obligations.

Mr. NEWDEGATE had always considered the universal doctrine of the whole Catholic Church, of which he believed the Church of England was the purest branch, to be this—"Once a priest, always a priest;" and if there was any intention to maintain an Established Church, that principle ought not to be invaded. Suppose any clergyman committed some grave offence, which brought scandal on the Church; he had only to send a sixpenny letter to the next magistrate, and he would, under this bill, entirely escape from the ecclesiastical jurisdiction and discipline of the Church.

Sir G. GREY said he retained the opinion he had expressed upon a former occasion, that it was desirable some provision should be made to relieve clergymen of the Church of England, who had conscientiously changed their opinions, from the obligations they had contracted, and from liability to proceedings in the Ecclesiastical Court. There were provisions in this bill, however, especially those contained in the 7th clause, which required the most careful consideration. He thought the necessity for some measure of that kind very much arose from the very early age at which clergymen took upon themselves vows that were irrevocable, and he agreed with the hon. member for Warwickshire that it might be much better if deacon's orders were not irrevocable, and if a longer interval were allowed between the entrance upon deacon's and upon priest's orders. Young men of three-and-twenty in many cases had scarcely experience enough of their own convictions, or of what were likely to be their own settled tastes and habits of life, to justify them in deciding upon dedicating themselves irrevocably to the sacred profession. That, however, was not a question which necessarily arose out of this bill, although he had often thought it desirable that some change should take place respecting it.

Mr. BALL, though not himself a member of the Established Church, recognised its great importance, and would be the last man to impair its stability. He hoped that the select committee, and also that the Government—who were understood to be taking ecclesiastical matters into their consideration—would inquire not only how clergymen were to be permitted to leave the Church, but how the obstacles which now prevented many valuable young men from entering its service could best be removed. The latter of those questions was much more important than the former.

Hundreds and even thousands of young men were excluded from the ministry of the Established Church because the oath and the other requirements were so stringent that they could not conscientiously subscribe them. Again, the present law, by giving facilities to clergymen of the Church of England wishing to go over to the Church of Rome, while corresponding facilities were denied to those desirous of becoming Dissenting ministers, was unequal in its operation and ought to be altered. The hon. member for Berkshire (Mr. Walter) had correctly stated that young men at the Universities had very little opportunity of advancing themselves in ecclesiastical or religious knowledge. It was frequently a matter of great regret to those who had young friends and relatives at the University preparing for the Church that, while great pains and trouble were taken to advance those young men in the classics and mathematics, their instruction in the truths and doctrines of the Gospel which they would have to preach was much neglected.

The bill was then read the second time, and on the motion of Mr. BOUVIER, ordered to be referred to a select committee.

The House then went into committee upon the Metropolitan Local Management Acts Amendment Bill and its numerous clauses, the discussion of

which, up to clause 86, exhausted the time allotted to debate.

The remaining orders were gone through without discussion, and the House adjourned at five minutes before six o'clock.

CAPTAIN COLES' CUPOLA SHIPS.

On Thursday, in reply to Lord R. Montagu, Lord C. PAGET said that Captain Cowper Coles' shield was first taken up by General Peel when Secretary for War, who tried it for batteries. When the present Government came into office, they wished to adapt it to ships, and they tried it last autumn, when it was found to be satisfactory; and it was determined to construct a ship fitted with several of these shields. Captain Coles had been placed on the full pay list, and was receiving a pound a day while superintending the fitting of his invention, and this without reference to future rewards.

Lord FERMOY asked if last autumn Mr. Alexander Samuelson sent to the Admiralty plans for a double-skinned self-submerging gunboat, similar to the Nangatuck, built by Mr. Stevens for the Federal Government of America, and if any steps had been taken to have the plans tested and adopted. Lord C. PAGET said the plans of Mr. Samuelson had been carefully examined at the Admiralty, and they declined to adopt them; but he was informed that, if he was disposed to modify his plans, they would be considered, but he had made no further communication to the Admiralty.

THE EXPERIMENTS AT SHOEBOURNNESS.

In answer to Mr. H. B. Sheridan, Lord C. PAGET said that at Shoeburyness on Tuesday last the "Warrior target" was fired at by a smooth-bored 300lb. Armstrong gun four times with a 150lb. shot, with 40lb. and 50lb. of powder, at 200 yards. The target had had a good deal of shaking from previous experiments. The shots had been effectual in penetrating the target, and two of them would have gone through a vessel. He believed that a 300-pounder gun could be worked on board a ship, but it was doubtful whether any armour-plate could resist it.

In answer to Sir J. Pakington, Lord C. PAGET said that the Admiralty gave no sanction to the account of the experiments which appeared in the *Times* newspaper; it was a moot point, and the Admiralty thought it was not advisable that the results of these experiments should be made public.

THE GRIMSBY ELECTION.

Mr. E. C. EGERTON brought up the report of the Grimsby Election Committee, which stated that they had unanimously decided that Mr. Chapman was duly elected to serve in Parliament as member for the borough. (Cheers.)

WAYS AND MEANS.

On going into committee of ways and means, Sir H. WILLOUGHBY said that there had clearly been financial deficits in the last three years, and it was said they were to be paid out of the balances in the Exchequer. This was getting into debt, for the balances consisted mainly of sums appropriated to particular purposes, which would have to be supplied.

The CHANCELLOR of the EXCHEQUER, in reply to questions, said it was intended to follow the plan of bringing in only one supply bill. There would be no necessity for a vote of credit for China. With regard to deficits, they were paid out of the consolidated fund.

Mr. BASS brought forward the question of additional taxation on brewers, to which he objected, contending that if such taxes were imposed on brewers, similar imposts should be levied on other manufacturers, ironmasters, and coal-owners. He moved to postpone the consideration of the resolution imposing the licenses until the next day.

Mr. LOCKE seconded the motion, opposing the resolution in the interests of hop-factors, who, he contended, were entitled to a drawback, of which they would be deprived.

After some discussion,

The CHANCELLOR of the EXCHEQUER said that the proposal to license private brewing was never put forward as a matter of importance, but only in justice to the brewer who brewed for sale, inasmuch as otherwise there would be a premium on private brewing. Any limitations or modifications of the plan might be dealt with in committee on the bill. There was no necessity for the espionage of the excise in the case of private brewers, for the licenses could be ascertained according to their rentals. With regard to the drawback, the points involved in the motion which had been made could be better discussed hereafter, and he could not accede to the delay which was asked. In the mean time he was ready to listen to anything which might be urged in the matters which had been brought forward.

Mr. BASS withdrew his motion, and the House went into committee of ways and means.

The resolutions imposing licenses on brewing, with some modifications of detail, were agreed to, and the House resumed.

THE PROPOSED NEW COURTS OF JUSTICE.

Mr. W. COWPER moved the second reading of the Courts of Justice (Money) Bill, the object of which is to appropriate a sum out of the Suitsors' Fund in Chancery to the purpose of erecting a building in which all the courts of law of every description are to be concentrated, and by which the public treasury would give a guarantee, if ever so unlikely a thing as the money in the Suitsors' Fund, now lying idle, was called for by those who were legally entitled to it.

Mr. SELWYN opposed the bill, contending that the proposed guarantee would be real and not nominal, and he moved its rejection.

The debate was continued by Mr. Peel, the Attorney-General, the Chancellor of the Exchequer,

and the Solicitor-General, in favour of the bill (the latter contending that the Suits' Fund was, in fact, a public fund, and had already been so used for the payment of the expenses of the judicial and executive staff of the Court of Chancery, and even in building courts in this country and Ireland); and by Sir H. Willoughby, Mr. Malins, and Mr. Walpole, who spoke in opposition to the measure.

On a division the numbers were stated to be:—Ayes, 81; noes, 81; but subsequently it was discovered that one member who had voted with the ayes was not counted. Mr. Wykeham Martin, the member in question, was brought to the table, and stated that he meant to vote with the ayes. There was therefore a majority of one against the amendment that the bill be read a second time that day six months. The question was then put that the bill be then read a second time, on which a division was taken, when the numbers were:—

For the second reading	...	...	...	81
Against it	...	...	...	83
Majority	...	...	...	—2

The bill was accordingly lost, and the Government defeated. There was loud cheering on the opposition benches.

The House then went into committee of supply; and Mr. PREL moved that 1,000,000*l.* be granted to pay off Exchequer Bonds due 8th May, which was agreed to.

The Exchequer Bonds (1,000,000*l.*) Bill passed through committee; as did the Protection of Inventions and Designs (1862) Bill; and the Bills of Exchange (Ireland) Act (1861) Amendment Bill.

Sir G. GREY obtained leave to bring in a bill to amend the law relating to corrupt practices at elections, which he stated to be founded on the recommendations of a select committee of 1860.

The SOLICITOR-GENERAL obtained leave to bring in a bill for the incorporation, regulation, and winding-up of trading companies and other associations, the object of which is to consolidate seventeen existing acts which now constituted the law on these subjects, which would thus be contained in one statute.

Mr. HUNT obtained leave to bring in a bill to give greater facilities for summoning persons to serve on juries.

The other business was disposed of, and the House adjourned.

THE AFFAIRS OF ITALY.

On Friday, on Lord PALMERSTON'S motion that the House, at its rising, adjourn till the 28th of April,

Sir G. BOWYER called the attention of the House to the affairs of Italy. He insisted that the people of Italy never could be reconciled to the Piedmontese, who were not Italians, and did not speak their language, and that the British Government were, to a certain extent, responsible for what had taken place in Southern Italy, which had been the result of their policy, and of their gross violation of the principle of non-intervention. And what had been got by it? The kingdom of the Two Sicilies still existed; that of Italy, recognised *ex animo* only by this country, was not acknowledged by the public law of Europe; Nice and Savoy had been given to France, which had been made the preponderating Power in Italy; while the influence of England had been impaired, and the British flag was regarded as the harbinger of revolution.

Mr. LAYARD said he had no doubt Sir G. Bowyer was honest in his opinions and spoke from his own convictions; but he (Mr. Layard) had never heard a speech in that House which had met with so little sympathy. Sir George must have been grievously misled if he believed the things he had stated; and it was time that this question should be set at rest. He would prove, he said, by documents and the testimony of facts, what he was about to state, which was due to the Italians and just to the people of this country, who had given to the Italians their moral support, as well as to her Majesty's Ministers, whose policy had been proved to be wise and just. He then described the state of the Neapolitan provinces under the late Government, and the condition of Southern Italy under the present rule, remarking, in contradiction to the assertions of Sir G. Bowyer, with respect to the Roman provinces, that, up to that day, in the Marches, in Umbria, and the Legations, there had not been a single insurrectionary or reactionary movement, though the people had been left entirely to themselves, there being not a single regiment there. He read details of the social improvement of the people since the change of Government, the extension of education,—including Sunday-schools,—and the great diminution of crime. The people, he said, were satisfied; if not, they could have expressed their dissatisfaction. In the Neapolitan provinces, the habits of the people could not be suddenly changed; their vices had been created by a long period of bad government under a former state of things, which had corrupted and brutalised them. He did not justify certain proclamations that had been issued without the sanction of the Government at Turin, and had not been acted upon, but he protested against the habit of Sir G. Bowyer of asking questions concerning imaginary crimes, and matters in which he had been mystified. The bands that were desolating the Neapolitan provinces were not composed of Italians nor led by persons of rank; they were foreign brigands, and their inroads—of the cruelties of which he read details—were confined to the provinces adjoining the Roman territory. He read statements of the social and material progress of the Neapolitan provinces and Naples itself, not the least striking feature in which was the suppression of ecclesiastical establishments which maintained numbers of both sexes in idleness.

One of the documents, which he thought contained a complete answer to Sir G. Bowyer, was a despatch received that morning from our Consul at Naples. In conclusion, he pronounced a warm panegyric upon the general conduct and policy of the Italian Government in circumstances of extreme difficulty and under great sufferings and great trials.

Mr. HENNESSY read figured statements in order to show that the representations of Mr. Layard as to the material progress made by Italy since the change of government were directly the reverse of the facts. He argued that the trade and commerce of Piedmont were crippled, and that it was on the brink of financial ruin; and he adverted to other ill effects, which he attributed to the Italian revolution and the policy of this country in regard to it.

After speeches by Mr. Staney, Mr. Cochrane (who advocated an Austrian alliance), Mr. Duff, Mr. Milnes, and Mr. Whalley,

The CHANCELLOR of the EXCHEQUER observed that there was a great deal of force in the objection to a discussion in that House on the internal affairs of Italy, which was scarcely consistent with the respect due to a friendly Power, provided with an arena of its own for such a discussion. He expressed his surprise at the marvellous credulity and strange paradoxes exhibited in the speech of Sir G. Bowyer, and at his simplicity in expecting the House to manifest the same degree of credulity. He commented upon the extraordinary doctrines and views of Sir G. Bowyer, who, he said, regarded the improvements in the laws, the free institutions, and the social ameliorations introduced into the kingdom of Italy, which others considered demonstrations of freedom, as nothing. The revolution took place but two years ago, and what had been the result in that short period? As regarded two-thirds of the Italian kingdom, Sir George had practically renounced and abandoned the case; and as to the other third, Mr. Layard had shown that things were improving, and the lucid details he had given disproved the allegations of Sir G. Bowyer. With regard to Rome, Sir George required the House to believe that the people were perfectly satisfied; but there were some 20,000 French troops kept there for some purpose, which Sir G. Bowyer had not explained.

He says the arming of a force such as the National Guard, containing the best part of the heads of families in the country, is no proof of sympathy between a people and the Government ("No," from Sir G. Bowyer); does he think that the present Sovereign of the remaining fragment of the Roman States would like to arm the National Guard? (Loud cheers.) Either that National Guard would at once be in collision with the French troops, or, if the French troops were withdrawn, that temporal Sovereign would have to execute an evacuation of the Roman territory. (Cheers.)

Speaking as an individual, he could not but regret, he said, the continuance of that occupation; and he most earnestly hoped that for the name and fame of France, for the sake of justice and humanity, for the sake of the future peace of Europe, and for the sake of the great and splendid services that France herself has conferred on Italy, that occupation may soon come to an end. (Loud cheers.) With respect to the temporal government of the Papacy—one of the questions involved in the discussion—Mr. Gladstone, in a powerful argument, urged the impolicy, as well as the injustice, of prolonging it.

Mr. LOCKE remarked that on all the occasions when the state of Italy was discussed, the one thing wanted was some expression of opinion from hon. gentlemen sitting on the front Opposition benches. (Cries of "Hear.") A short time ago he saw the leader of the Opposition in the House, and he looked at him with mingled feelings of regret and astonishment (laughter); for he thought it most extraordinary that, in reference to this important question, on which the people of England felt more strongly than on any other, those who had formerly been Ministers now always shirked making any statement whatever. (Hear, hear.)

Mr. PEACOCKE considered that the principle of centralisation had failed in Italy; but if that of federation was adopted Italy might still be strong and united.

Mr. STANSFELD observed that two questions were involved in the debate—the condition of Italy and the Italian policy of the Government, which was accused of being partial and inconsistent with the principle of non-intervention. But if non-intervention meant indifference, or even neutrality, it would be a negation of all policy. He approved their policy, as being founded upon correct principles. Sir G. Bowyer had drawn a dark picture of the condition of Italy; but he was the advocate in that House of a foreign temporal power which was the cause of all the evils he affected to deplore.

Mr. MAGUIRE reproached the Government with taking part against the Papacy because it was weak. He believed that Providence, which had watched over the temporal power of the Pope in the fiery ordeals it had passed through, would raise up human instruments to baffle its enemies. He arraigned, in very strong terms, certain acts of the King of Italy.

He was glad that there had been no great amount of laudation that night of Victor Emmanuel, whose career during the last three years had been one of unparalleled infamy. ("Oh!") He had violated every moral and sacred obligation; he had burst through every law of nations. ("Oh, oh!") He had done everything that branded shame on his brow. (Cries of "Oh, oh!" and "Order!") He had been guilty of gigantic piracy and robbery. If the Pope were driven from Rome, he should have no fear. Providence would again protect the Papacy.

After some remarks by Mr. O'BRIEN,

Lord PALMERSTON said he thought, when Mr. Maguire read the words he had spoken that night,

he would regret some of the expressions. He complimented Sir G. Bowyer upon this new proof of his fidelity to his Church, and of his zeal for a falling cause, though he had not done that cause much good by the manner in which he had brought the subject before the House. He believed, in opposition to Mr. Maguire's prophecy, that it was impossible the temporal power of the Pope could last; every day the people of Italy were thereby alienated more and more from his spiritual authority, so that it was the interest of the Pope to divest himself of his temporal power, which others so much abused.

It has been stated by one of my hon. friends that the destinies of the Pope, as regards the temporal power, are in the hands of the Emperor of the French. (Hear.) There is no doubt of the fact. No doubt the temporal power of the Pope, such as it is, depends entirely on the presence of the French troops in Rome. I have heard it said by Catholics that it is essential that the head of the Church should be an independent Sovereign. Is the Pope an independent Sovereign? (Hear.) He is maintained in his temporal authority simply by 20,000 French troops, against the will of almost the whole of his subjects. Is that the position of an independent Sovereign? (Hear.) Why, it is the most dependent position that an unhappy Sovereign can possibly occupy; and, depend upon it, that condition of things cannot be permanent. I will not say that the occupation of Rome by French troops is a violation of international law; because it exists at the desire and demand, and with the consent of the Sovereign of what remains of that country; but, no doubt, it is a violation of the principle of non-intervention, which has been proclaimed by France as well as by England; and it is also at distinct variance with those declarations with which the war in Italy was commenced, the object of which war was stated to be to restore Italy to herself, and to make her free from the Mediterranean to the Adriatic. (Hear, hear.) Italy has not been restored to herself; Italy is not free from the Mediterranean to the Adriatic—(Hear, hear)—but, on the contrary, a most important part of Italy is occupied by foreign troops keeping from it that government which it wishes for Italy, and maintaining a system repugnant to all the feelings of the people and inconsistent with the principles of political and civil government. (Hear, hear.) Well, Sir, I cannot think that will last for ever; I cannot think the policy of France requires it; I cannot think it is for the interest of France that it should be maintained. (Cheers.) There are persons who say—I think I heard it stated in the debate to-night—that it would be against the interest of France to have a united Italy. On the other hand, I have heard it said, as a reproach to England, that in wishing for a united Italy she wished for that which would be beneficial to France. It has been urged by those who are opposed to the policy of her Majesty's Government that a united Italy would be an advantage to France. Well, it would be an advantage to France; not that a united Italy would be an ally of this Power or that; but as a country which would take a leading part in the extension of civilisation and commerce, it would be the friend of all European Powers and the enemy of none. As to France a united Italy would be useful to her not only as a friend, but it would also serve as a barrier to France against any hostility from Powers on the other side of the Italian frontier. Therefore, I say it is a short-sighted policy of France to view with dislike or apprehension, if she really does so, the consolidation of Italy as a united kingdom. (Hear, hear.) Then, as to England, it must be an advantage to this country to have knowledge diffused, commerce extended, and commercial relations established as far as possible among the various countries in Europe.

As to the conduct of the Government, all he could say was that their course had met with the approval of the people of this country, of whose generous feelings in favour of a nation struggling for political freedom they had been the faithful organ.

The subject then dropped, and,

The motion of adjournment to the 28th inst. was then agreed to.

THE REVISED EDUCATIONAL MINUTE.

Mr. LOWE brought up the Revised Minute relating to education. The papers were ordered to be laid on the table.

INCOME-TAX.

Mr. CRAWFORD, on the part of the hon. member for Buckingham (Mr. Hubbard), gave notice that on the 13th of May he should submit the motion standing in his name with regard to the income-tax.

EDUCATION (SCOTLAND) BILL.

In postponing the second reading of the bill until after Easter, the LORD-ADVOCATE (in answer to Mr. Caird) said, the impression which had prevailed, that the financial result of this measure would be to put 1,000,000*l.* of money into the pockets of the landed proprietors was an entire mistake; on the contrary, the bill would raise from 35*l.* to 80*l.*, the absolute burden on the heritors. Mr. HOPK said the landowners objected to the parochial schools being made stipendiaries of the Government. The second reading of the bill was postponed to the 8th of May.

The other orders and business having been disposed of, the House adjourned at twenty minutes to two o'clock.

Court, Official, and Personal News.

Her Majesty, the Princess Alice, Prince Alfred, Princess Louise, and Prince Leopold, attended Divine service at Osborne on Sunday morning. The Dean of Windsor officiated.

A notification appears in the *Gazette* that it is the Queen's wish that no celebration of her Majesty's birthday should take place this year.

The Lord Chamberlain has received the Queen's commands that her Majesty's household shall continue to wear mourning for his late Royal Highness the Prince Consort for one year from the date of his Royal Highness's death.

We are pleased to learn that Lord Derby's health continues to improve, and there is every prospect

of his being able to leave town early next week.—*Daily News*.

The *Herald* understands that it is highly probable that the present session will be terminated by June or the middle of July. With reference to the usual Court receptions, the same journal states that the Prince of Wales will probably return to England by the end of May, and will, "in all likelihood," hold one or two drawing-rooms by proxy.

The *Sun* says it is reported that the Queen has offered Buckingham Palace to the Emperor of the French for ten days or a fortnight, and that the Emperor will accept it.

Lord Palmerston remains in town. The noble viscount received a party of friends at dinner on Saturday evening, at Cambridge House, Piccadilly. His Lordship will, it is expected, leave town in a few days for his seat, Broadlands, Hants, to spend the holidays. Lord Granville and other Ministers have left London. Sir George Grey, Mr. Gladstone, Mr. Milner Gibson, the Right Hon. C. P. Villiers, and other members of the Cabinet, have not yet taken their departure from the metropolis, but will shortly leave for the holidays.

On Thursday a meeting was held at the Society of Arts to arrange for a more general appeal to the people for their contributions to the memorial of the late Prince Consort. This meeting was well attended, and came to the resolution to appoint a general committee to represent all classes in the country for the purpose of forming local sub-committees, or, we suppose, in fact, collectorates. The sums sent through bankers or direct on Friday amounted to more than 600*l.*, and the total contributions have risen to upwards of 45,000*l.* The *Morning Herald* says the Albert Memorial will not take the form of a monolith. The cutting at Mull is found to be of insufficient diameter, and it has been determined to execute a composite work of art in its place. 25,000*l.* are to be spent upon it, and the committee are consulting as to its shape and character. Some 25,000*l.* which would have been spent on the transit alone of this huge stone, is thus saved.

On Wednesday evening a lecture was delivered at Claydon's Chapel, Clapham-road, by the Rev. Baldwin Brown, "On the Life of the late Prince Consort, with an Estimate of the Influence of his Speech and Work as a Christian Prince, a leader of Progress, and a Friend of the Poor." At the close of the lecture a liberal collection was made to enable those who could not join in large subscriptions to contribute to the national memorial of the Prince.

Miscellaneous News.

COTTON-GROWING IN INDIA.—The report of the commissioners has just been published, and we regret to hear that a very large supply, under any circumstances, is not to be expected from India. The report assigns various reasons for the conclusion at which the commissioners have arrived.

THE BRIGHTON VOLUNTEER REVIEW.—It is most likely that about 15,000 men will be on the ground on Easter Monday. The force will be in two divisions, commanded by general officers of the regular army, and the brigade generally will also be under officers of the line. Lord Ranelagh, however, is to have a brigade; Lord Elcho declined one.

MAJOR O'REILLY, the recently-elected member for Longford, has been taken to task for occupying a seat below the gangway on the Ministerial side. In a letter to one of the Roman Catholic bishops of Ireland, he meekly explains:—"It appeared to me that for one like myself, an advocate for reform, the ballot, and the abolition of Church-rates, &c., to sit on the Conservative side of the House would be a solecism; and I know that I sit with several determined like myself to vote on all occasions against the present Government."

CUPOLA SHIPS.—It is understood that the Admiralty have contracted with Messrs. Samuda for the construction of one of the cupola iron ships-of-war, under the invention of Captain Cowper Coles, R.N., of which the Monitor is an imperfect imitation. The price is to be 44*l.* 15*s.* per ton, including everything, and the vessel is to be ready for launching on the 3rd of February next, and to be delivered fit for sea on the 1st of June following.—*Times' City Article*.

ROYAL HORTICULTURAL SOCIETY.—Wednesday was not a very favourable day for the azalea show, which formed the second spring *fi*te at these gardens, but the company was as usual numerous and fashionable. There was an abundant exhibition of azaleas, comprising many very choice specimens, nearly the whole of which were remarkable for that profusion of blossom, delicacy of colour, and perfection of form which fanciers prize. There was also an extensive display of rhododendrons, cinerarias, auriculas, hyacinths, pansies, amaryllis, and other blossoms, appropriate to the season.

CRYSTAL PALACE.—Dr. Kinkel gave the fifth of his lectures on Thursday last. The subject was "India, China, and Japan." As on previous occasions, the audience was select but most appreciative, and those whom our words may reach, who may happen to be in the Crystal Palace at three o'clock on Thursdays, we strongly recommend to spend a shilling and spare an hour for a rich intellectual treat of a high order. It is impossible in a brief notice like this to give more than the feeblest outline of the wide range of subjects embraced in Dr. Kinkel's lectures. The following is an attempt:—After alluding to the universally recognised artistic tastes of the Hindoos, the lecturer remarked that in the

presidency of Bombay the soil was favourable to the excavation of temple-caves, as in the extreme south the geological conditions enabled them to erect pagoda temples. Although the sculpture and painting of the Hindoos were highly fanciful, yet they were full of poetry and taste. Brahminism existed before Buddhism, and the two systems of religion were essentially different. Budh lived in the sixth century before Christ, and was one of the great reformers of that distant age. He was the first who taught the equality of all men, even of the lowest castes, before God. The shrines erected to his memory are stone buildings, covered by a cupola in the shape of a water-bubble; because Budh taught that human life was thus evanescent before the soul was united to Deity. He resigned the rank of royalty to become a "poor itinerant preacher" of these doctrines, and died 545 B.C. A rapid survey of the caves of Elephanta and Ellora, splendidly illustrated, followed. Dr. Kinkel remarked that everything in Indian art appeared stunted; but, "had the Hindoos, with their wonderfully gifted minds, been able to attain to true liberty, and to cherish the strong and noble feelings of humanity, they would have ranked amongst the noblest sculptors of the world." Passing to China, the Doctor discoursed learnedly but pleasantly on the Pagodas, with their rows of terraces one above the other; on the celebrated "Summer Palace" at Peking, plundered by the English and French; on Chinese porcelain, where "pale green, and strong, energetic red" were made to produce a positively beautiful effect; on the splendid lacquer work of the Japanese, who knew how to cut the mother-of-pearl to such wonderful thinness that it reflected, as by polarisation, the prismatic colour of every ray of light; and, after an exhibition of various drawings and carvings, concluded by some forcible observations on the fact that neither Hindoo, Japanese, nor Chinese sculpture were connected with any of the higher hopes or noble aspirations of humanity. Again we recommend this series of educational lectures to all our readers who wish to have the satisfaction and enjoyment of a well-spent hour. The next lecture will be upon "Greek Art."

Literature.

The Student's Manual of the English Language. Lectures on the English Language. By GEORGE P. MARSH. Edited with additional Lectures and Notes by WILLIAM SMITH, LL.D. London: J. Murray.

ONE of the greatest difficulties in the way of a writer on the English language is the immense extent of his subject. The relations of English to the other languages of Europe and Western Asia is a subject in itself: the development of English from Anglo-Saxon and the other greater and lesser tributaries which have swelled its stream is another; its peculiar resources and advantages are another; its own etymology is another; its phraseology and lexicography another; its versification another. All these Mr. Marsh has dealt with more or less fully in this course of lectures, in no small degree to the heightened interest of the general reader, though inevitably with the effect of leaving a somewhat vague impression upon the mind of the student.

Nevertheless, we cordially welcome this book. Dr. Latham's etymological works have done good service to the study of our English tongue, and we should be sorry to say anything disrespectful of them; but they are characterised by an accumulation of somewhat dry and doubtful matter, and an occasional pedantry of manner, which make them less acceptable than they would otherwise be: and in spite of our obligations to them,—which we confess are not small,—we have long desired the appearance of some new work on the English language at once scholarly and interesting, which might serve as a sound and complete *propædæutic* to a study, certainly inferior to none in richness and variety of interest,—of our English literature. Far be it from us to depreciate the excellent grammars and manuals of Mason, Morell, Angus, and others perhaps unknown to us; but good as these are, and indeed they are invaluable, they leave full room for a work of the kind we have indicated.

Mr. Marsh's lectures are stored with extensive and often rare information; they are lighted up with ingenious thought and generous appreciation of the treasures of our common tongue. But they are still only materials for such a work as we have described—for which we may yet have long to wait. We must not, however, find fault with the author for not producing what he makes no profession of producing. His book consists of lectures, necessarily somewhat discursive; and as such we can give them our unqualified commendation. We could not help commenting for a moment on what appears to us a desideratum in our educational literature; though the general reader will probably find such a work as the present far more to his taste.

Dr. William Smith has, with the sanction of the author, who is an American gentleman now holding "the post of Minister of the United States at the court of the King of Italy," prefixed two valuable lectures on the affinities of

the language, and the ethnological elements of which it is composed; and added some useful notes. These two chapters will be found indispensable for the student; though the general reader not yet interested in "linguistics" (a word, by the by, which, in spite of some high authority, we cannot bring ourselves to tolerate), will better consult his successful progress through the book by passing on at once to chapter iii., where the author begins to treat of the Practical Utility of Etymology; leaving the introductory chapters for subsequent perusal.

In dealing with a book of so varied a character, it would be useless to attempt anything like an analysis of contents. We have all laughed at the man who wanted to sell his house, and carried a brick about to serve as a sample of it; but in dealing with the work before us, so crowded with ingenious and varied matter, we feel ourselves able to do little more than adopt the same plan. Take the following enquiry into the origin of the words "*grain*," *ingrained*, given by the author as an illustration of the use of etymology in helping us to read our best writers with intelligence. Did our readers ever notice the expression which we italicise in the following passage from Milton?—the vast amount of whose curious and varied knowledge well entitle him to the epithet "all-knowing," bestowed upon him by Mr. Marsh:—

... Over his lucid arms
A military vest of purple flowed
Livelier than Melibœan or the grain
Of Sarra, worn by kings and heroes old. . . .

Now, *grain* of Sarra is *grain* of Tyre; Sarra being a synonym for Tyre. Again, *grain* of Tyre is no other than *purple* of Tyre, the term "*grain*" being employed in Spanish, French, and English, alike to denote the seed-like *granules* of the dried insect *coccus*; whence the English word *cochineal*, a dye producing hues similar to those varied shades from pink to deepest purple—"darkest grain," as Milton elsewhere chooses for the attire of that pensive nun, *Melancholy*—which the ancients obtained from the purple shell-fish. Those to whom this meaning (fully given in Richardson however) is new may convince themselves of its actual use, by comparing the following couplet, also quoted by Mr. Marsh:—

Him needeth not his colour for to dien
With Brazil [wood], ne with grain of Portingale.
Chaucer "Nonnes Preestes Tale."

So much for the original meaning of the word. Now for the transition from this clearly marked sense of colour, to that so familiar to us, when we speak of a quality as being "in the grain" as contrasted to that which is in the surface. It is here the author's ingenuity is chiefly shown. Richardson has recourse to another root, deriving it from the Anglo-Saxon *grenian*, i.e., "to green, to grow": which he says, "confirms Skinner's notion of the meaning of the word when used *pro fibrarum in ligno rectitudine*, for the direction of the fibres in wood." We may observe, by the way, that even if Richardson's etymology were correct here,—as, unhappily, rarely is the case—we should still have the curious phenomenon of a word specially characteristic of internal structure, derived from an adjective signifying a superficial colour, *green*.

To proceed: *grain* or *coccus-dye*, called in the trade, we believe, *kermes*, is an uncommonly fast dye. Hence to "dye in grain" would readily get to mean "to dye in fast colour." In the same way it is shown that the words "*cramoise*," *crimson*, and "*scarlate*," are in old French used of any deep and strong colour; both those hues being prepared from the same substance, viz., "that Indian cochinnelle . . . wherewith they dye in grain." (Purchas, quoted p. 64.)

"A rogue in grain" thus comes to be "a double-dyed rogue," "a rogue outright." A fool in grain (Fr. *sot en cramoise*) is a fool past redemption, a fool whose folly shall never "depart from him"—for all your "mortar and pestle." Now we can find our way without difficulty to such phrases as "against the grain," "the grain or graining of timber"; and Dromio's reply to the observation of Antipholus:—

"That's a fault that water will mend."
—"No, sir, 'tis in grain; Noah's flood could not do it." Fastness of colour, penetrating even to the internal fibre—there is the connecting link between two such apparently remote terms as grain, the cochineal dye, and grain, the native ineradicable structure of matter or mind. (Lectures, pp. 56–64.)

We have often thought how much enjoyment in reading our best authors is lost through the fact that English is not made an object of systematic and thorough study as are Latin and Greek. A great part of the education of a young Greek or Roman consisted in studying and familiarising himself with his own best authors in prose and verse, especially the latter. With us, alas, how many hundreds of our youth are taught to appreciate with subtle criticism the

beauties of Euripides, Virgil, Horace, for one that is led to the rich full wells of English poetry. We heard not long since of a scholar who, on Milton being referred to, said naively, "I have never taken him up"! We should be sorry to arrive at the statistics of those who are in the same position. But the fact is, until our own great authors are fairly brought before our boys and our girls as they become old enough to appreciate them, and made the subjects of intelligent and sympathetic study, it will still be the case that our youth will find the nutriment of their intellect and imagination in the feeble and less healthy fare of ephemeral literature; and a barrier will continue to exist between them and those departed great who should

"Rule our spirits from their urns,"

and English poetry will be a thing less known and loved than that of Greece and Rome. See how many passages will be reduced to meaningless verbiage merely by ignorance of the word whereof we have given Mr. Marsh's ingenious and satisfactory analysis. Indeed we are convinced that few secondary conditions are more important to the enjoyment of good authors—sympathy and susceptibility being pre-supposed—than that of clear impressions of the meaning of those peculiar and often difficult words which are sure to be met with in any author removed two centuries from the period at which the reader lives. We shall not be suspected of depreciating the Homer whom we almost idolise, or the Horace who has become to us a familiar companion. We are only claiming for our own masters similar careful study to that which the grand old Greek and the elegant Venetian deserve and receive.

We have said that we shall not attempt to give any outline of the course of lectures before us: but we may mention that among the parts of a great subject treated in them are the following:—The influence of Norman-French in modifying or determining certain tendencies of Anglo-Saxon; the relative proportions of the different elements of English, especially the Saxon and the Latin; the damage sustained by English in parting with certain of its Anglo-Saxon inflexions; the conditions of successful word-coinage; the development of inflexions by the juxtaposition of words; the influence of printing upon literature; the genius of English verse; and, among the episodes, the origin and growth of our incomparable English Version of the Bible; a literary monument, the greatness and influence of which it would be hard to overrate.

Apropos of the English Version, Mr. Marsh takes the opportunity of expressing his opinion as to the feasibility of a new or rather a revised translation of the Bible. We are inclined to think that he rather exaggerates both the importance of a change of version, and the difficulties in the way of revision. "A new translation," he says, "is a new Bible, a new revelation; and the authors of such an enterprise are assuming no less a responsibility than that of disturbing not the formulas, but the faith of centuries." (P. 454.) We are not quite Nominalists—(let it not be imagined that we use this old word of controversy as a missile to aim at our author's head; that were very far from our intention)—to believe in such a supremacy of names over things. According to this argument, every new translation of the Bible is *not* an imparting of the same, but the framing of a different revelation; the much-praised English version of the New Testament being itself a "new" revelation upon that contained in the Greek, which indeed we love to consult as preserving the *ipsissima verba* of the Apostles.

But tempting as the subject is, we must not here enter upon the question whether a revision is needed; or whether it could at this present time be effected. In conclusion, we are truly grateful to our Atlantic cousins for sending us this book. We consider it worthy of ranking side by side with the masterly lectures of Max Müller on a kindred subject. Higher praise we could hardly give.

Memories of New Zealand Life. By EDWIN HODDER. London: Longman and Co.

MUCH as has been written of New Zealand, this volume can scarcely be said to be unnecessary or uninteresting. It has a place quite its own; and though it includes some things that are but trivial, gives, more distinctly than most books have done, a general view of society and daily life in the antipodal colony. Mr. Hodder does not pretend to furnish the history of the colonisation of New Zealand, or an account of the natives, or practical instructions to emigrants. There is nothing of compilation in his work. He has recalled his "memories" of four years' residence, simply that he may give "a homely account of the place and the people"—portraying "social life in the colony as it really is"—the occupations and recreations, and the common travelling adventures, of those who have made that far-off land their home.

The introductory chapter on the "Four Months at Sea" is only excusable on the ground that Mr. Hodder

would benevolently let his readers know what he himself passed through on board an emigrant ship, in order that they may never pass through the same. His account of Nelson is pleasing; and its society really appears to have attractions beyond those of most new colonies. It is amusing to find that at Wellington, political partisanship and religious antagonisms are already so decided and so hot, that the old-world custom has partially established itself, of the Jews having no dealings with the Samaritans. Six weeks at the diggings afforded the author experience whereon to found a caution to "city clerks," that they "are not meant for gold-diggers";—his own take of gold having been insufficient to defray the cost of his flour and tobacco while labouring for it. The chapters on the Ranges, the Bush, and Exploration, have much pleasant matter; and, on the whole, are the best in the book. About the Taranaki War there is nothing new told us; and the author had only one day at the settlement it has desolated.

The volume is written in an agreeable gossiping tone; and is entirely free from pretence to importance and authoritativeness.

SERIALS.

Comprehensive History of India: Parts 51 to 56. By H. BEVERIDGE, Esq. (Blackie and Son.) This excellent history, which we have often strongly commended during its progress, is now completed in three handsome volumes, profusely illustrated by engravings on wood and steel, and enriched with the best possible maps and plans. There is no other work on India so truly "comprehensive"; and while the author has done justice to the wonderful military story of our progress in our eastern empire, he has bestowed especial care on those chapters devoted to civil affairs and social condition, so as to supply a complete and detailed picture of India as it is, in its native races and under British administration. Not only have the works of our great writers on the subject been carefully used in the preparation of these volumes, but original and official sources have been consulted as much as possible. Mr. Beveridge has great impartiality of spirit, and deep sincerity of conviction as an Englishman and a Christian; and he has written in an intelligent and agreeable manner. The Index is very full and admirable. Messrs. Blackie have hardly produced a work of higher character, or more deserving of popular acceptance.—*Pictorial Sunday Readings.* Parts 17–20. By Rev. WILLIAM OWEN. (J. Sangster and Co.) This work is now complete in two volumes, and furnishes Readings for a year, allowing three for each Sunday. It includes all the leading events in Old and New Testament History; with much information on the Natural Science of the Scriptures, illustrations of Manners and Customs, and some of the results of antiquarian research and geographical discovery. The edification of the reader is also intelligently cared for. The literature is suited to family reading—especially to young people beyond the age of mere children. But the pictorial illustrations, printed in colours, though often taken from great painters or by good living artists, are merely children's pictures, in which everything is sacrificed to the attractions of colour. It is perhaps convenient that a Sunday book fit for older children to read, has also the charms of some eighty gay-looking pictures, which, in their turn, may teach a few Scripture facts to our very babies. We do not think the book *dear*, for what it is and contains: but it may be convenient to some persons who do not know it, if we say that it is *costly*; being in twenty shilling parts.—*Routledge's Illustrated Natural History;* by Rev. J. G. WOOD. Parts 36 and 38.—Here is another good book approaching completion. The uncommon pleasantness with which Mr. Wood writes, and his abundance of anecdote, do not need to be told to our readers: and even toads and salamanders, and a variety of "queer fish," such as would clear any fish-stall by their horrific looks, grow into our sympathies as he describes them to us. The illustrations continue to be as nearly perfect as possible—certainly not approached in any similar work, of any date.

LITERATURE AND ART.

Mr. Anthony Trollope is engaged in preparing for the press two volumes, to deal with, and to be called, "North America."

A third volume of the "Life of Frederick the Great" and "The Story of Lord Bacon's Life," are both in type, and will be published in a few days.

Mr. Stowe's "Agnes of Sorrento" will be published by Messrs. Smith, Elder, and Co., in one volume, after its completion in the next number of the *Cornhill Magazine*.

Messrs. Bell and Daldy are preparing for publication, "Jerusalem Explored; being a Description of the Ancient and Modern City, with upwards of 100 illustrations, consisting of views, ground plans, and sections," by Ermete Pierotti; a work which is the result of a scientific study of subterranean Jerusalem, prosecuted on the spot, during a residence of eight years.

In compliance with a memorial recently presented, the Council of the Royal Academy have decided to light the rooms in the evening during the period of the Annual Exhibition, and to reduce the fee, so as to provide for the admission of the working classes.

Dr. William Smith has printed a preliminary list of names in letter A, for Mr. Murray's projected

"New Biographia Britannica." It is a very interesting and rather amazing list. Twenty-one pages, with an average of a hundred names to the page, count up to more than two thousand English worthies whose names begin with A! Of these about two hundred have received some sort of careless attention from the writers of the Biographia Britannica, the fragments published by the Useful Knowledge Society, and the Dictionaries of Rose and Chalmers; the other eighteen hundred worthies have still no place in these repositories of immortal memories. Many of these unrecorded dead were great men in their day, and some still hold their places in select biography.—*Athenæum*.

Messrs. Hurst and Blackett announce among their works in preparation, "The Life of the Rev. Edward Irving, illustrated by his Journal and Correspondence," by Mrs. Oliphant (in April).—"The Church and the Churches; or, the Papacy and the Temporal Power," by Dr. Döllinger, translated by W. B. MacCabe (in April).—"Italy under Victor Emmanuel: a Personal Narrative," by Count Charles Arrivabene, Private Secretary to Count Cavour.—"Thirty Years' Musical Recollections," by Henry F. Chorley.—"The Court and Society from Elizabeth to Anne," illustrated from the Papers at Kimbolton, edited by the Duke of Manchester.—"Adventures among the Andamans," by Dr. Mouat, &c.

Mr. Foley's statue of Sir C. Barry, which is to have a place in the Witnesses' Lobby in the Houses of Parliament, is to be shortly erected there.

The Rev. Dr. Davidson is engaged on a Critical, Historical, and Theological Introduction to the Old Testament, containing a discussion of the most important questions relating to the several books. The work will appear in three volumes, and the first, comprising Genesis to Samuel, will shortly be published by Messrs. Williams and Norgate.

"Tait's Magazine" has ceased to exist as a monthly, but there is some talk of its revival as a weekly magazine.

It is stated that the new purchaser of the *Morning Chronicle*, the *Weekly Times*, and the *London Journal* is Mr. Levi, the proprietor of the *Daily Telegraph*.

Messrs. Jackson, Walford and Hodder have just published a new and the twenty-fourth edition of "The Protestant Dissenters' Catechism. Containing a brief history of the Nonconformists and the reasons of the Dissent from the National Church." By the late Rev. J. Palmer.

The first number of Mr. Mudie's Library Circular is just issued. Its object is to epitomise the contents of the principal works of the month so as to facilitate the choice of books for reading. It also announces some very important changes in the terms and management of his Library, and also the addition of a new department called the "British Book Society" which will give facilities for changing books unprecedented in the history of circulating libraries.

Gleanings.

A penny postage, on the English system, is about to be established in the Italian kingdom.

The Prince of Wales is to be made honorary colonel of an Austrian regiment of Hussars.

The cuckoo has been heard in the neighbourhood of Southampton.

The Archbishop of Canterbury has just entered his eighty-third year.

The Convent of the Sisters of Mercy, Belfast, was last week seized by bailiffs, for a debt of 2,000*l*.

The Corporation of the City of London has presented an additional contribution of 200 guineas to the National Life-boat Institution.

The University boat-race—the great sporting event of the week—took place on Saturday, and was won by the Oxonians.

The amount already subscribed towards the establishment of a Middle-Class College in Suffolk, as a memorial to the Prince Consort, is about 8,000*l*.

The Countess of Chambord, wife of the Legitimist pretender to the throne of France, is said to be *enceinte*.

An American inventor proposes to fire at the Merimac on her next engagement with shells filled with Cayenne pepper.

During the last winter, icebergs 200 feet in height were seen off the coast of Maine, in the United States.

"What is the feminine of hero?" asked a pedagogue of a young hopeful. "She-ro!" was the prompt answer, which took the dominie all aback.

A man boasting in the company of ladies that he had a very luxuriant head of hair, a lady present remarked that it was doubtless owing to the *softness of the soil*.

In "Book of Courtesy" published in the middle ages, ladies are recommended to keep their hands clean and cut their nails often, and never to swear or get drunk!

Mr. Roberts, M.P., has announced his intention of building and supporting at his own expense a hospital at Redruth, for the benefit of the working classes of the county.

Lord Shaftesbury's life has been threatened with violence by an apparent lunatic (Mr. William Cole), and he has been obliged to bring him up before a magistrate.

The late Henry Budd, Esq., of Twickenham-park and Piccadilly, has left his estates to his two sons, with this singular proviso:—"Should either of my

two sons wear moustachios, the estates of Twickenham-park and Pepper-park shall pass from each such one respectively."

For the Oxford scholarship, worth 75*l.* per annum, founded by Miss Burdett Coutts, for the study of geology and other natural sciences bearing on geology, there is not a single candidate.

A Falmouth telegram dated Saturday, states:—"A fire burst out last night on Ludgate-hill, which has destroyed nearly thirty houses. The flames are still fiercely raging."

Horne Tooke returned his income at 60*l.* a year; the Commissioners said they were not satisfied. Horne Tooke, in reply, stated that he had much more reason to be dissatisfied with the smallness of his income than they had.

The Duke of Northumberland has given instructions that during the ensuing Exhibition, Northumberland House and Sion House shall be thrown open for the inspection of parties visiting London, more especially those connected with the county of Northumberland.

"The Morning Chronicle," says the *Illustrated News*, "is, we believe, not entirely defunct. It is published 'occasionally,' on half a sheet of note paper, just to keep the name alive—thus securing the copyright, and preventing eager speculators from starting a new *Morning Chronicle*."

A young man, on being asked by his sweetheart what phonography was, took out his pencil and wrote the following, telling her that was phonography:—"U R A B U T, L N!" (You are a beauty, Ellen!) This is not so bad as a lazy fellow up North, who spells Tennessee 10 a c.

The birds of paradise in the Regent's-park Gardens have become domesticated in their new and large cages, and one is so tame that he eats beetles freely from the keeper's hand. This is the more remarkable, because the birds are so pugnacious that it has been found necessary to keep them in separate cages.

A crowd assembled round a man who announced that, on the payment of a penny from each person present, he would show them a cherry-coloured cat which he had in a bag. The money was soon collected, and the man, ordering the crowd to stand back so as to give room for the exhibition, opened his bag, when out sprang a large black cat. Off bolted the man, shouting as he went, "There are black herries as well as red!"

Births, Marriages, and Deaths.

BIRTH.

TRESIDDER.—April 5, at 17, Ave Maria-lane, the wife of Mr. Henry James Tresidder, of a daughter.

MARRIAGES.

LAY-STONACK.—Feb. 1, at St. John's Cathedral, Hong-Kong, by the Rev. George Wyde, Chaplain to the Forces, William Hyde Lay, of H.B.M.'s Consular Service, China, to Catherine Jessie, daughter of the Rev. Alexander Stronack, of the London Missionary Society, Amoy, China.

MACQUIBBAN-MONRO.—April 5, at Greenwich Presbyterian Church, by the Rev. T. McCrie, D.D., LL.D., Mr. MacQuibban, to Isabella, daughter of Captain J. Monro, both of Aberdeen.

LOWE-KAYE.—April 7, at St. Paul's Independent Chapel, Wigan, by the Rev. W. Roaf, Mr. John Lowe, to Miss E. Kaye, both of Hindley.

DAWSON-HODGSON.—April 9, at York-street Baptist Chapel, Manchester, by the Rev. R. Chenery, Mr. J. Dawson, of Strerford-road, Manchester, to Grace, daughter of Mr. F. Hodgson, of Manchester.

CORNWELL-CHALLICE.—April 9, at the Independent Chapel, Laphor, Mr. George Cornwell, of West Farm, to Thomazin, eldest daughter of Mr. Richard Challice, both of Laphor.

RADERMACHER-MACKAY.—April 9, at Christ Church, Highbury, by the Rev. J. Knowles Harrison, Charles John, second son of John Radermacher, Esq., of Brompton-square, to Elizabeth, only daughter of Robert Mackay, Esq., Ellington-street, Barnsbury-park.

JONES-JONES.—April 14, at John-street Chapel, Bedford-row, by the Rev. Thomas Jones, of Bedford New-town Chapel, C. R. Jones, Esq., Llanvynllin, Montgomeryshire, to Katherine, second daughter of the late Mr. J. Jones, farmer, of the same town.

DEATHS.

OUGHTON.—March 17, at the Baptist Mission House, East Queen-street, Kingston, Jamaica, Hannah Lusty, the beloved wife of the Rev. Samuel Oughton, in the fifty-seventh year of her age.

STUBBS.—April 2, at Queen's-terrace, St. John's-wood, Emma, the beloved wife of Mr. J. M. Stubbs, in her thirty-seventh year.

NEAL.—April 5, at the residence of his uncle, Chipping, Sodbury, after a long affliction, borne with Christian fortitude, aged twenty-one years, Edward, second son of the late Mr. Edward Neal, Baptist minister, late of Naunton, Gloucestershire.

MULLENS.—April 9, in her seventy-fifth year, Ann, the wife of Mr. Richard Mullens, of 63, Myddleton-street, Spafford.

DELF.—April 11, at Lowestoft, aged seventy-two, after a painful illness, Mr. Robert Delf, late of Bungay.

MUNCASTER.—April 12, at Broughton, Grace, daughter of the Rev. Joseph Muncaster, aged eighteen months.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, April 9.

ISSUE DEPARTMENT.

Notes issued ..	£30,670,345	Government Debt	£11,015,100
		Other Securities ..	3,634,900
		Gold Bullion	16,020,345
		Silver Bullion	—
	<u>£30,670,345</u>		<u>£30,670,345</u>

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£11,160,745
Reserve	3,080,145	Other Securities	18,724,030
Public Deposits	5,635,314	Notes	9,522,005
Other Deposits	10,336,169	Gold & Silver Coin	861,605
Seven Day and other Bills	673,765		

April 10, 1862.

M. MARSHALL, Chief Cashier.

Markets.

CORN EXCHANGE, LONDON, Monday, April 14.

The supply of English wheat fresh up to this morning's market was small; and it was cleared off early, at the currency of this day's night, the trade showing rather an improved tone. There was a better demand for foreign; and in many instances an advance of 1*s.* per quarter was realised, chiefly on American qualities. Flour must be noted 6*d.* to 1*s.* per barrel dearer. Fine malting barley, being scarce, is fully as dear. Grinding supports former quotations. There is a steady trade for peas at last week's prices. Beans cheaper where the sale is pressed. The return showed a large arrival of foreign oats for the week, in addition to which ten or twelve cargoes got in this morning. Good heavy sweet horse-corn has found buyers at the prices of this day week, but the light and inferior descriptions are very difficult to sell, although offered at reduced prices.

BREAD.—The prices of wheaten bread in the metropolis are from 8*d.* to 9*d.*; household ditto, 6*d.* to 8*d.*

BUTCHERS' MEAT, ISLINGTON, Monday, April 14.

There was a fair average supply of foreign stock on offer here to-day, but, for the most part, in very middling condition. Sales progressed slowly, at late currencies. We were tolerably well, but not to say heavily, supplied with beasts for the time of year; whilst the quality and condition of most breeds were good. Although the beef trade ruled somewhat inactive, last week's prices were well supported. A few very superior Scots and crosses found buyers at 4*s.* 6*d.*, but the general top figure for beef was 4*s.* 4*d.* per 8*lbs.* The receipts from Norfolk, Suffolk, Essex, and Cambridgeshire comprised 1,900 Scots, shorthorns, and crosses; from other parts of England, 900 various breeds; from Scotland, 400 Scots and crosses; and from Ireland, 100 oxen and heifers. Notwithstanding that the show of sheep was on the increase, and for the most part, of good quality, nearly all breeds commanded a steady sale, and the currencies realised on this day's night were freely supported, especially for prime Downs in the wool, some of which realised 5*s.* 10*d.* per 8*lbs.* Short Downs sold at 4*s.* 10*d.* per 8*lbs.* Down lambs were scarce, and in request, at 4*s.* per 8*lbs.* Other breeds were steady, on higher terms, viz. from 6*d.* to 7*d.* per 8*lbs.* Most of the lambs come to hand of good quality. Calves, the supply of which was moderate, moved off steadily, at last week's currency. The best veal sold at 5*s.* 4*d.* per 8*lbs.* The demand for pigs was inactive. In prices, however, no change took place.

Per 8*lbs.* to sink the Offal.

Inf. coarse beasts.	2 10 to 3 0	Prime Southdown	5 6 to 5 10
Second quality	3 2 to 3 6	Lambs	6 4 to 8 0
Prime large oxen	3 8 to 4 0	Lge. coarse calves	4 4 to 4 10
Prime Scots, &c.	4 2 to 4 4	Prime small	5 0 to 5 4
Coarse inf. sheep	3 6 to 3 10	Large hogs	3 8 to 4 0
Second quality	4 0 to 4 4	Neatsm. porkers	4 2 to 4 8
Pr. coarse wooled	4 6 to 5 4		

Buckling calves, 10*s.* to 25*s.* Quarter-old store pigs, 10*s.* to 29*s.* each.

NEWGATE AND LEADENHALL, Monday, April 14.

Fair average supplies of meat continue on sale here. For nearly all descriptions the demand rules steady, and prices are well supported.

Per 8*lbs.* by the carcase.

Inf. beef	2 6 to 3 0	Small pork	4 8 to 5 0
Middling ditto	3 2 to 3 6	Inf. mutton	3 6 to 3 10
Prime large do.	3 6 to 3 8	Middling ditto	4 0 to 4 2
Do. small do.	3 10 to 4 0	Prime ditto	4 4 to 4 6
Large pork	4 0 to 4 6	Veal	4 0 to 5 0

Lamb, 5*s.* 8*d.* to 6*s.* 8*d.*

PRODUCE MARKET, TUESDAY April 8.

TEA.—There has been but a limited business transacted, and fully late prices have been maintained for good and fine qualities.

SUGAR.—There has been a steady business in this market, and late prices have been well supported notwithstanding the large quantity announced for public sale. Refined descriptions have realised a slight advance.

COFFEE.—For the better descriptions of Plantation Ceylon there has been a rather active inquiry, at about last week's values.

RICE.—There has been only a moderate business transacted, and chiefly for exportation, previous prices being generally current for East Indian qualities.

SALTPETRE.—There has been a more active demand, and full prices have been maintained, particularly for British refined descriptions.

PROVISIONS, Monday, April 14.—The arrivals last week from Ireland were 66 firkins butter, and 2,387 bales of bacon; and from foreign ports 10,576 casks butter, and 58 bales and 612 boxes of bacon. In the Irish butter market there is no business worth noticing. Foreign was in good demand, and influenced by the extreme cold harsh weather. Prices advanced 2*s.* per cwt. The bacon market ruled very firm; and, with an increased disposition to purchase, an advance of 1*s.* per cwt was obtained.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, April 14.—Moderate supplies of home-grown potatoes have been on sale at these markets since our last report. Good and fine samples have changed hands somewhat freely on higher terms; and for inferior qualities the trade has been steady, and prices have ruled firm. York Regents 140*s.* to 160*s.*, York Flukes 170*s.* to 180*s.*, York Rocks 120*s.* to 130*s.*, York Seedlings 130*s.* to 140*s.*, Scotch Regents 100*s.* to 160*s.*, Scotch Rocks 100*s.* to 110*s.*, Lincolnshire Regents 120*s.* to 150*s.*, Foreign 70*s.* to 90*s.* per ton.

WOOL, Monday, April 14.—There is a slight improvement in the demand for Leicester, Kent, and half-bred wool at fully last week's quotations, but all other kinds, as the transactions for shipment to the Continent have fallen off, command very little attention, at about stationary prices. The quantity of wool on offer is by no means extensive.

SEEDS, Monday, April 14.—The trade for seeds during the past week has been very dull, and without business, but with return of finer weather this morning there was more inquiry, with more business passing, values of all descriptions being maintained. Fine qualities of all seeds are in small supply, and move off readily, but ordinary qualities command a slow sale.

OIL, Monday, April 14.—Linseed oil is firm, at 37*s.* per cwt. on the spot. Rape is a dull inquiry, on rather easier terms; but olive oils may be considered firm. Coconut, palm, and fish oils command very little attention. The market for turpentine is inactive. American spirits are quoted at 68*s.*, English ditto at 66*s.* per cwt.

FLAX, HEMP, COIR, &c., Saturday, April 12.—Flax is in fair average request, and prices are supported. Hemp, however, continues dull, and clean St. Petersburg may now be had at from 34*l.* to 34*l.* 10*s.* per ton. New jute moves off steadily, at full currencies; but old qualities are a dull inquiry. Coir good; command a fair sale, at full prices.

COALS, Monday, April 14.—Market very firm, at the rates of last day. Hestons 17*s.* 6*d.*, Lambton 17*s.*, Kellie 16*s.* 6*d.*, Caspoo 16*s.*, Hough Hall 16*s.*, Reepin G-range 16*s.*, Harton 15*s.*, Hartley's 16*s.* 3*d.*, Tanfield 12*s.* 9*d.*, Hettion Lyons 14*s.* 9*d.*, Trimden Thornby 14*s.* 6*d.*, Wylam 15*s.* 6*d.*, Holywell 15*s.* 6*d.*. Fresh arrivals 49, left from last day 80.—Total 79.

TALLOW, Monday, April 14.—The tallow trade is rather

inactive. To-day P.Y.C. is quoted at 45*s.* 9*d.* to 46*s.* per cwt on the spot, and at 48*s.* to 48*s.* 3*d.* for the last three months' delivery. Rough fat 2*s.* 5*d.* per 8*lbs.*

TONICS.—It is not generally known that the bitter but valuable stimulant Quinine is now prepared as a wine, by Mr. Waters, of 2, Martin's-lane, Cannon-street, City, and so carefully that Dr. Hassall, as well as the "Lancet" newspaper, report highly of its merits. Copies of numerous medical and other testimonials are forwarded on application to Mr. Waters, who, in order that "Quinine Wine" shall be available to all classes, has arranged for its sale by grocers, chemists, Italian warehousemen, and others, at 30*s.* per dozen quarts.—[Advertisement.]

HOLLOWAY'S OINTMENT AND PILLS INCOMPARABLE CURETIVES.—This fact has been established by the unbought and unsought testimony of thousands. All cases of broken skin, from youth's merest scratch to age's foulest ulcer, are relieved of pain and cured by this cooling, sedative, and healing ointment. It assuages the sufferings caused by scalds, burns, bruises, and sprains, it diminishes the irritation of scrofulous and scorbutic eruptions, and is the most reliable remedy for bad legs, old sores, erysipelas, and glandular enlargements. Holloway's purifying and pleasantly aperient pills notably help his ointment. The very natural and safe means by which these medicaments effect their cures are their best recommendation. They do not weaken, but create soundness and strength by their purifying properties.—[Advertisement.]

Advertisements.

MAPPIN BROTHERS,

Silversmiths, Electro-Silver Platers, Dressing-case Makers, and Outlets,

222, REGENT STREET, LONDON,

AND

67 & 68, KING WILLIAM ST., LONDON BRIDGE,

SUPPLY PURCHASERS DIRECT FROM THEIR MANUFACTORY, QUEEN'S CUTLERY WORKS, SHEFFIELD.

ESTABLISHED IN SHEFFIELD, A.D. 1810.

MAPPIN BROTHERS' "SUN," TABLE KNIVES.

"None are genuine unless their Corporate and Trade Mark, 'the Sun,' (granted to their father by the Cutlery Company of Sheffield, June 26, 1831,) is stamped on the blades; they are of the first quality, with secure ivory handles, and do not come loose in hot water; the difference in price is occasioned solely by the superior quality and thickness of the ivory handles."

	Ordinary Quality.	Medium Quality.	Best Quality.
	£ s. d.	£ s. d.	£ s. d.
Two Dozen Full-Size Table Knives, Ivory Handles	3 4 0	3 6 0	4 13 0
One-and-a-half Dozen Full-Size Cheese Knives, Ivory Handles ..	1 4 0	1 14 6	2 11 0
One Pair Regular Meat Carvers ..	0 7 6	0 11 0	0 15 6
One Pair Extra Size ditto	0 8 6	0 12 0	0 16 6
One Pair Poultry Carvers	0 7 6	0 11 0	0 15 6
One Steel for Sharpening	0 3 0	0 4 0	0 6 0
Complete Service	4 14 6	6 18 6	9 16 6

MANUFACTORY—QUEEN'S CUTLERY WORKS, SHEFFIELD.

MONUMENTS, TOMBS, CHIMNEY PIECES, FONTS, &c.

EDWARDES BROTHERS AND BURKE, WARWICK HOUSE,

Nos. 142 and 144, Regent-street, and 29, 30, and 31, Warwick-street, London, W., beg to inform the Nobility and Gentry that they manufacture at their various Establishments in Italy and Belgium, as well as at the above address, every description of Marble, Stone, and Granite Work, at the lowest possible prices. Their Galleries contain specimens of ALL Foreign and British Marble quarried in Chimney-pieces from 25*s.* to 300 guineas each; MONUMENTS and TABLETS, from 5*l.* to Head and Foot Stones, from 30*s.* each.

Estimates and Drawings upon application.

Manufactories: Carrara; Brussels; Peterhead; and 17, New-man-street, Oxford-street, London, W.

TRADE



MARK.

BROWN AND POLSON'S

PATENT CORN FLOUR.

In Packets, 2*d.*, 4*d.*, and 8*d.*; and Tins, 1*l.*

RECIPE FROM THE "COOK'S GUIDE."

By C. E. FRANCATELLI,

Late Chief Cook to Her Majesty the Queen.

SAVORY CUSTARD.

To one dessert-spoonful of Brown and Polson, add rather better than half a pint of good beef-tee; mix and stir over the fire for five minutes, and then administer. This is a light yet invigorating kind of food to the debilitated stomach, which in its results will prove far more satisfactory than any preparation known.

NOTE.—This delicate custard may also be advantageously prepared with broths made from mutton, game, or poultry; for the correct preparation of which see "Francatelli's Cook's Guide."

WHEN YOU ASK FOR

GLENFIELD PATENT STARCH

SEE THAT YOU GET IT,

as inferior kinds are often substituted.

LIFE for the CONSUMPTIVE.

One Tablespoonful of the PATENT OZONIZED COD LIVER OIL, three times a day, conveys artificially to the lungs of the Consumptive and delicate the vital properties of Oxygen without the effort of inhalation, and has the wonderful effect of reducing the pulse while it strengthens the system. The highest medical authorities pronounce it the nearest approach to a specific for Consumption yet discovered—in fact, it will restore to health when all other remedies fail.—See "Lancet," March 9, 1861.

Sold by all Chemists, in 2*s.* 6*d.*, 4*s.* 9*d.*, and 9*s.* Bottles Wholesale by G. Borwick, Sole Licensee, 21, Little Moorfields, London.

AGENTS WANTED.

PLUMBE'S GENUINE ARROWROOT.

Price 1s. 6d. per Pound.

Eminent physicians (see testimonials) greatly prefer this to Corn Flour or other Farinaceous Foods as a Diet for Infants, Invalids, and for general purposes. Used in most of the Hospitals in town and country.

Sold Wholesale and Retail by A. S. Plumbe, 3, Allie-place, Great Allie-street, E., London.

Retailed in London by Snow, Paternoster-row; Morgan and Son, Sloane-street; Williams and Lloyd, Moorgate-street; Smith, Keen's-row, Walworth; Boville, Park-terrace, Regent's-park; Ford and Son, Islington; and others.

SAUCE.—LEA and PERRINS

Beg to caution the Public against Spurious Imitations of their world-renowned

WORCESTERSHIRE SAUCE.

Purchasers should

ASK FOR LEA AND PERRINS' SAUCE

Pronounced by Connoisseurs to be

"THE ONLY GOOD SAUCE."

. Sold Wholesale, and for Export, by the Proprietors, Worcester, Messrs. CROSSE and BLACKWELL, London &c., &c., and by Grocers and Oilmen universally.

JOHN GOSNELL AND CO.'S

CHERRY TOOTH-PASTE is greatly superior to any Tooth-powder, gives the Teeth a pearl-like whiteness, protects the enamel from decay, and imparts a pleasing fragrance to the breath. Sold by all chemists and perfumers throughout the kingdom. Price 1s. 6d. per pot.

Manufactory, 12, Three King-court, Lombard-street, London.

TOOTH-ACHE.—HOWARD'S ENAMEL

For stopping decayed teeth, however large the cavity. It is used in a soft state, without pressure or pain, and hardens into a white enamel. It remains in the tooth many years, rendering extraction unnecessary, and arresting the decay. Directions for use enclosed. Sold by all chemists and medicine vendors. Price 1s.

ARTIFICIAL TEETH and PAINLESS

DENTISTRY.—Messrs. MOSELY, DENTISTS, 30, Berners-street, London. Established 1820. Messrs. Mosely, Dentists, beg to direct attention to a New and Patented improvement in the manufacture of Artificial Teeth, Palates, &c., which supersedes all Metals, and soft or absorbing agents hitherto the fruitful cause of so many evils to the mouth and gums. A portion of this great improvement consists of a gum-coloured enamelled base for the Artificial Teeth, which presents a uniformly smooth and highly polished surface, preventing any lodgment of food between interstices, thus avoiding the consequent unpleasant secretions, causing foulness of breath, &c. Additional Teeth can be added when required (thus saving great expense to the Patients), without extracting roots or fangs, and as the whole is moulded in a soft state, all inequalities of the gums or roots of teeth are carefully protected, and insure a perfect system of Painless Dentistry. Neither metals, wires, or unsightly ligatures are required, but perfect complete adhesion secured by Mr. MOSELY'S PATENTED SUCTION PALATE, No. 764, Aug., 1855. Decayed and tender Teeth permanently restored to use, preventing the necessity of extraction. Consultation and every information free. Success guaranteed in all cases by Messrs. Mosely, 30, Berners-street, Oxford-street, W.

COMFORT in WALKING.—The **PANNUS CORIUM** BOOTS and SHOES are the most easy ever invented. They never draw the feet. Every person to whom comfort in walking is an object, or those who suffer from any tenderness of the feet, will, on trial, admit their great superiority over every other kind. Merchants and the trade supplied with the Pannus Corium by the yard or piece.

HALL and CO., Sole Patentees, 6, Wellington-street, Strand.

COUGHS, ASTHMA, AND INCIPIENT CONSUMPTION ARE EFFECTUALLY CURED BY

KEATING'S COUGH LOZENGES.

—Important Testimonial of their Efficacy in Relieving Pulmonary Affections:—

Dawlish, Jan. 14, 1855.
Sir,—The very excellent properties of your Lozenges induce me to trouble you with another testimonial on their behalf. All I can say is, that I have been more or less Consumptive for upwards of three years, and have tried a great number of Lozenges to abate the Cough, but from none have I found such relief as from yours—even one of them will check the most violent attack. They are invaluable, and I strongly recommend them to persons suffering from a Cough or Cold on the Chest. Pray make any use of this your please if worth your while.—I am, Sir, your obedient servant,
To Mr. Keating. ABRAHAM TURNER.

Prepared and Sold in Boxes, 1s. 1½d., and Tins, 2s. 9d., 4s. 6d., and 10s. 6d., each, by THOMAS KEATING, Chemist, &c., 79, St. Paul's Churchyard, London, and retail by all Druggists and Patent Medicine Vendors in the World.

RHEUMATISM, CHILBLAINS, &c.

COLES'S ALGA MARINA is the only really Concentrated Essence of the Sea-weed. It is daily increasing in celebrity as a remedy for all kinds of Rheumatism, whether Acute or Chronic, immediately relieving the pain, and speedily curing the disease. It is the best remedy for Spinal Affections, Contractions, Weakness of the Limbs, Scrofulous Swellings, and all those affections for which the sea-side is recommended, and is also an admirable application for Chilblains.

The Public should be careful to obtain the original preparation by asking for "COLES'S ALGA MARINA," each bottle of which is enveloped in a Pamphlet containing Numerous Cases and Testimonials, without which none is genuine. Sold in Bottles, 2s. 9d., 4s. 6d., and 11s. each, by T. KEATING, 79, St. Paul's-churchyard, London; and by all Chemists.

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March 17, 1862.

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